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OCTOBER, 1958

Topics for November



FLAG EXCHANGE CLIMAXES ROLL CALL OF NATIONS AT WORLD'S CONVENTION

For Christ and the Church

THE CHRISTIAN ENDEAVOR World

Cover

Delegates representing 29 nations answered the Roll Call on Sunday afternoon, July 27, during the World's Christian Convention in Frankfurt, Germany. At the close of the service flags were exchanged as a demonstration of unity in Christ and love and concern for each other.

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The Voice of Christian Endeavor

OCTOBER • 1958

Volume 74, Number 2

Daniel A. Poling	Editor-in-Chief
Phyllis I. Rike	Editor
Bert H. Davis	Associate Editor
Earle W. Gates	Contributing Editor
Harold E. Westerhoff	Publisher
Louise Herrmann	Ass't. to Publisher

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M E M O

from the General Secretary

"AND WHAT OF FRANKFURT?"

"And what of Frankfurt?" many of you have written to inquire. "A resounding demonstration of Christian Endeavor youth and leaders of youth from around the world, united in singleness of purpose to serve Christ through His Church," is my reply. And much more could be said. It was the greatest demonstration of Christian Endeavor in action as of my experience. Under the banner, "Christ, the Light of the World!" delegates from every corner of the globe crowded the great Festhalle to its full capacity of 14,000. "That they all may be one" became alive and more real to delegates from 29 countries gathered there in Frankfurt; language barriers were completely dissolved; old national hatreds and rivalries faded out of sight; struggles of a day that was past were forced to the background, as the delegates were molded into a oneness in God through Jesus Christ His Son.

But the full story of Frankfurt and of the Thirteenth World's Christian Endeavor Convention has not yet been written. Young lives were touched and changed there. Hordes of youth and leaders of youth faced out from Frankfurt, a mighty army of the young, with a quickened step, a sparkling gleam, a new determination that all the world should know that Christ, the Christ of Christian Endeavor, is the Light of the World.

FROM BUCKEYES TO BERLINERS

How I wish that all of you could have shared in a thrilling meeting in West Berlin, Germany, almost within the shadow of the Iron Curtain, on a recent Sunday evening in July. It was the occasion of the presentation and dedication of furniture for the Ohio Prayer Room in the Christian Endeavor Mission Hall in Spandau, Berlin. The furniture is the gift of Buckeye Endeavorers to the Endeavorers of Berlin. It was significant that Dr. Daniel A. Poling, having come into the work of the Ohio Christian Endeavor Union fifty years ago as field secretary, was in Spandau to make the principal address. It was my pleasant task to present the furniture. Miss Frances Becker, of Philadelphia, was also on hand and told of the larger work of Christian Endeavor in North America. She was helpful, too, with her accomplished use of the German language.

It would have thrilled you to hear the playing of the tape on which Ohio Endeavorers in the 1958 convention in Painesville had recorded their greetings to the Berlin Endeavorers. At the point where the Buckeye youth were singing Martin Luther's great hymn, the entire congregation of Germans in the Mission Hall spontaneously joined in. Never have I heard such a stirring rendition of "A Mighty Fortress Is Our God" as when the beautiful, full German voices, in their native tongue, blended with the melodic singing of the Endeavorers in Painesville. It was truly a choir that spanned half a world. Through the medium of this gift of furniture a real bond of international Christian fellowship has been cemented, for there is a little bit of Ohio now in Berlin.

AFTER 32 YEARS

For nearly a third of a century—through depression, wars, inflation—your International Society of Christian Endeavor has carried on its work on an individual Annual Member gift of only \$10.00. This is truly a record in "holding the line" in the face of tremendous pressures. The same ever-mounting costs which have affected your home and your business have faced this movement which means so much to so many. Just like yours, Christian Endeavor dollars buy only half as much as they did in 1940!

You, the Corporation, in annual session this summer in New York City, voted enthusiastically to maintain the services of the movement at the traditional high level, and increased the individual Annual Member rate of asking to \$15.00. The alternative was to retrench in the face of far-reaching demands and increased opportunities to bring the Gospel of Jesus Christ to countless numbers of youth through Christian Endeavor.

We thank God for each of you—we know that we will continue to have your loyal support and understanding as we seek to minister in His Name.

Harold Westerhoff

World's Convention Draws 14,000 Delegates To Frankfurt

Reports in picture and story
of many thrilling experiences
July 23-27 in Germany



Thousands gathered outside Festhalle between sessions.

Frankfurt was one of the largest and greatest, if indeed not at least the very largest, World's Christian Endeavor Convention ever held. Three sessions had each an attendance of above 14,000 and 29 countries were officially represented.

The largest overseas delegations came from Great Britain and numbered nearly 300. North America was second with 100. The delegates from the United States and Canada traveled a total of nearly two million miles.

In spite of international uncertainty in the Middle East, Syria, Lebanon and Egypt as well as India and Ceylon were represented at Frankfurt. In the unique flag exchange service on Sunday afternoon the Ghana delegate in brilliant tribal costume roused the vast audience to a high pitch of enthusiasm.

The singing, congregational and choir (1200 in the trained choir), was quite indescribable. A brass choir of 150 pieces led the singing.

Frankfurt papers stated that "90 per cent of those in attendance seemed to be under 25 years of age."

During the last weeks, East Germany tightened her controls, so that comparatively few of the many young Germans who had planned to attend from that sector were allowed to travel.

All German young people were entertained by the convention committee. United States Armed Services loaned the convention two thousand cots.

Perhaps only in Germany could so great a Christian youth convocation occur. However, Australia would be a close second!

But let the emphasis be not upon numbers. Never has our movement witnessed a more dedicated sight and known a more evangelistic experience. At the call of German President Rev. Arno Pagel there were hundreds of decisions for Jesus Christ and Christ Himself was the dynamic center and heart of every session. Christian Endeavor has been, is and, please God, ever more shall be Christ-centered.

General Secretary Harold Westerhoff was the patient, tireless and inspired leader of the North American delegates. President Earle Gates in characteristic fashion brought the opening message and Dr. Clyde Meadows, vice-president of the International Society, made of 14,000 youths one glorious choir.

Invitations for the next convention, which is scheduled for 1962, were received from India and Japan. Final naming of time and place was referred to the officers with power.

How my heart yearns for our American churches universally to appreciate and appropriate for their young people what Christian Endeavor has to offer and is offering now elsewhere in the world.

**By Dr. Daniel A. Poling, President
World's Christian Endeavor Union**

**CHRISTUS
DAS
LICHT
DER
WELT**

**CHRIST
THE
LIGHT
OF
THE
WORLD**

13. EC-Weltbundtagung
Frankfurt am Main
23. - 27. Juli 1958

13th World's C.E. Convention
Frankfurt/Main
July 23 - 27, 1958

German and English were official convention languages, used in the program book and in all sessions.



Attractive blue and yellow street signs announced convention.



Festhalle, convention headquarters, seated over 12,000.



Colorful banners in German and English decorated the hall.



Led by the choir, thousands lifted their voices in song, praising God.



Overseas and German leaders enjoyed reception in the Town Hall (Roemer) given by City of Frankfurt.



Leaders from many countries visited the registration center to secure programs, badges, and information.



Theme banners in English and German with high speakers' platform dominated by enormous cross.



For the Roll Call Rev. E. Tychicus (right) of India donned native costume; Jamaicans prepared unusual banner.



Large flags were part of the colorful decorations planned by Wilfried Jerke, youthful German Endeavorer.



Spanish leaders thrilled delegates with their singing. Rev. Pedro Gimenez, president, is pictured third from left.



Photo by Aviation News Pictures

Poised for take off at International Airport in New York City are the members of Christian Endeavor's International Fellowship Tour to Europe. From July 12 to August 11 the 64 members of the group visited eight countries and traveled 9,889 miles. Harold Westerhoff directed the tour party. James R. Westerhoff of New Jersey prepared the attractive banner.

Evening Sessions

Reported by Dr. Earle W. Gates,
President
International Society of Christian
Endeavor

The evening sessions of the World's Convention at Frankfurt were the high lights of the entire convention, the rallying-point of all delegates. Each was distinctive with its own emphasis and special features.

On Wednesday evening, the opening session, the keynote was struck for all following sessions, with the many greetings and evidences of welcome. Here the mighty convention choir of many hundreds of voices and the tremendous brass choir made their first of many appearances. Greetings were brought by President Poling, General Secretaries Westerhoff and Sharpe, Bishop Wunderlich, and the Lord Mayor of Frankfurt. Arno Pagel, president of the German Christian Endeavor Union, brought a brief message, in which he expressed the love and prayers of the German young people for all present.

The keynote address by Dr. Earle W. Gates, president of the International Society



Overseas Christian Endeavor leaders were guests of the International Society at a banquet in the Frankfurter Hof Hotel on Saturday, July 26. An attractive leather suitcase was presented to President Poling.

Some of the masculine contingent of the Fellowship Tour Party are shown as they waited at Koblenz, Germany, to board the Rhine steamer. In front are Rev. J. Wesley Siebert (left) and Timothy J. Kribs. Standing are (left to right) Dr. Clyde W. Meadows, Charles S. Drain, Jr., Dr. Earle W. Gates, Harold E. Westerhoff, G. Joseph Mayer, and Robert C. Ross.

Photo by Roslyn Drain



of Christian Endeavor, lifted up the inspiring theme "Christus das Licht der Welt" ("Christ, the Light of the World"). In this he pointed the church, the Christian Endeavor movement, and the individual young person to the only true and adequate Light—Jesus Christ.

Thursday evening was the missionary session, with the world-wide mission of Christianity emphasized. Dr. Raymond Kakuichi Oshimo, of Kyoto, Japan, president of the famous Doshisha University, spoke of the challenge to the Christian of witnessing for Christ everywhere. Said he, "There are sometimes too many Christians to let Christ's light shine," meaning that we may obscure rather than reveal Him. A second message, asking for dedicated service for Christ, was brought by Missionar Schmidinghoff of the Karmel Mission in the Holy Land.

The universal need for evangelism was vividly brought out on Friday evening. A choral reading by nine German youth, solo by a Japanese delegate, and a trio by Jamaican leaders prepared the way for two moving sermons. The first, by James Murdoch, past president of the Scottish Union, was

summarized in his words, "O you who have received so much from Christ, will you not be moved to take His blessing to others?" The second was brought only in the German tongue by German President Arno Pagel.

Planned as a praise service, the meeting on Saturday reached one of the great climaxes, both in content and attendance, with 14,000 present. Truly great renditions by both the massed choirs and the augmented band were enjoyed by all. The majestic group singing of the old German hymns was always inspiring, sometimes being sung in many other tongues simultaneously. Dr. Clyde W. Meadows, vice-president of International Society of Christian Endeavor, brought an inspiring closing message, reminding all that "the greatest praise to God is the praise by life itself."

The great peak of the convention came as it approached its conclusion on Sunday evening with over 14,000 present. World President Daniel A. Poling, with his characteristic power from on high, challenged each one to live daily for his faith. His three-fold "God bless you every one" literally reached out to all the world, and was felt in each heart. Following the presentation of a

beautiful painting, a gift of love from the German Endeavorers, to Dr. Poling, Arno Pagel made the closing very personal and meaningful as he asked the entire assembly to repeat together the words of the theme, then had them say pointedly, "Christ is the Light of MY life."

MORE REPORTS IN NOVEMBER

Additional reports of the World's Christian Endeavor Convention will appear in the November issue of THE CHRISTIAN ENDEAVOR WORLD. These will tell of the morning sessions, the Sunday morning communion service, the radio broadcast, and other features. Also brief reports of Christian Endeavor unions around the world will be included.

Officers Re-elected

At the business sessions of the World's Christian Endeavor Union held during the convention in Frankfurt, Dr. Daniel A. Poling was re-elected president and Harold E. Westerhoff was again selected to serve as general secretary and treasurer.

Other officers re-elected include the following: vice-presidents—Kojiro Hata (Japan), Dr. James Kelly (Scotland), George H. Nelson (Australia), Rev. Arno Pagel (Germany), and Rev. E. Tychicus (India); honorary field secretary—Mrs. Ernest R. Bryan (U.S.A.); general secretary, Area II—William J. Sharpe, (England); treasurer, Area II—F. Arthur Sheldon (England).

The Executive Committee includes these ten officers plus Alan Ramsay (England), James Murdoch (Scotland), Andrew Wright (England), Frances Becker (U.S.A.), Dr. Earle W. Gates (U.S.A.), Norman Klauder (U.S.A.), Dr. Clyde W. Meadows (U.S.A.), Rev. J. Wesley Siebert (Canada), and Albert Arend (U.S.A.). Trustees representing national unions around the world were also elected.

The Nominating Committee included Rev. Arno Pagel (Germany), chairman; Frances M. Becker (U.S.A.); Rev. W. J. Carson (Ireland); Alan J. Ramsey (England); and Rev. J. Wesley Siebert (Canada).

Members of the Time and Place Committee, which was chaired by Harold E. Westerhoff (U.S.A.), were Timothy J. Kribs (U.S.A.); James Murdoch (Scotland); George H. Nelson (Australia); and Rev. E. Tychicus (India).

Conferences of Area I and Area II will be held in 1960 with the next World's Convention scheduled for 1962.

Caught before the microphone were these leaders (left to right)—World's President Dr. Daniel A. Poling; Dr. Earle W. Gates, International Society President with one of the convention interpreters, Bernard von Schwerin; Rev. Arno Pagel, president of the German Union; and William J. Sharpe of England, general secretary of Area II for the World's Union.

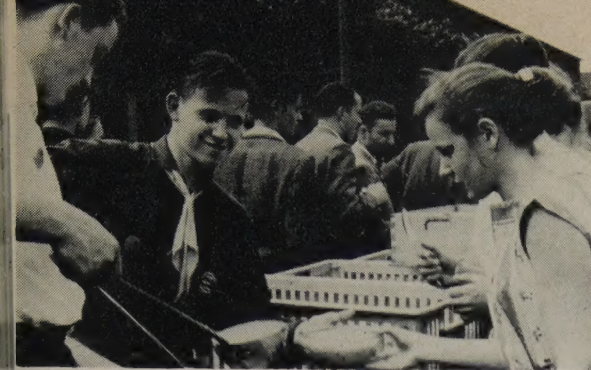


During the convention street meetings were held in various parts of Frankfurt. Portions of the choir accompanied each group as delegates scattered to all sections of the city to witness passers-by that Christ is indeed the Light of the World.



Convention singing was not limited to formal occasions during sessions. Everywhere groups could be heard singing the old hymns of the church—as they walked down the street, on trams and buses, wherever delegates gathered. Here a group of German Endeavorers sing enthusiastically between convention sessions.





ABOVE—Feeding 5,000 delegates presented no great problem for German Endeavorers. Tables were set up picnic style in the large plaza adjoining the Festhalle and meals were sold inexpensively. Here a German youth dressed in his Christian Endeavor uniform serves a bowl of steaming soup to a delegate.



RIGHT—Endeavorers are shown enjoying mealtime fellowship. Fortunately, the weather was fair during the entire convention.



ABOVE—Under the direction of Dr. Clyde W. Meadows, United States delegates sang "He Lives" and other favorites at a morning session.

LEFT—Eager autograph seekers surround Harold Westerhoff. Crowds of youth swarmed around convention leaders at every opportunity, anxious to have souvenirs of their contact with Christians from around the world.

Photos by A. Rupprath
Official Convention Photographer

BELOW—Outstanding was the demonstration presented by German Juniors. Well-organized, well-trained, and full of enthusiasm—that's a good description of these youth. Best of all, perhaps, was their harmonious singing!



Conferences at Frankfurt

By Robert C. Ross*

Educational conferences are a vital part of any Christian Endeavor convention—and the 13th World's Christian Endeavor Convention was no exception. On Thursday afternoon, July 24, six conferences were featured, emphasizing major areas of Christian Endeavor work.

Because of the vastness of the convention, it was necessary to hold the conferences all over the city of Frankfurt, using church buildings and high school auditoriums as well as the great convention hall. Those attending the Citizenship conference in the convention hall were certain that with so many in attendance, there could have been only a few attending the other conferences. But to the contrary, reports came back of every conference being crowded out.

As was true with the other convention sessions, language barriers had to be overcome. Each conference had its own interpreter, although many of the German young people can speak English. At the conference on Christian Endeavor and Prayer, led by Mrs. Mildred G. Bryan, a vice-president of the International Society, the interpreter was late in arriving. One of the German Endeavorers readily volunteered to fill the temporary vacancy.

The Junior workers conference was so large that it completely filled both the main floor and the balcony of a large high school auditorium. Miss Edith Jones of Great Britain led the first half of the conference. She presented the qualifications of an adult Junior leader and emphasized the necessity of faithfulness in personal devotions and of a committed life. Ulrich Weber, a field secretary of the German Christian Endeavor Union, spoke the second part of the session.

Other conferences were conducted by leaders from all over the world. The Evangelism conference was led by Bruno Draeger, leader of the German Christian Endeavor Tent Mission. While some conferences had only one or two leaders, the Citizenship session had three: Rev. William J. Carson, general secretary of the Irish Union; Hugh Kamphausen, education officer of the German Union; and Robert C. Ross, citizenship director of the International Society.

Christian Endeavor and Bible Study was conducted by Miss C. van de Weil, Secretary of the Dutch Union. Christian Endeavor—Its Organization was led by Alan J. Ramsey of Great Britain; George Meier, general secretary of the German Union; and Timothy J. Kribs, associate president of the International Society.

*Mr. Ross is educational secretary and citizenship director of the International Society of Christian Endeavor and was one of the leaders of the Citizenship Conference at the World's Convention.

From a personal letter . . .

Frankfurt Impressions

These are paragraphs from a letter written by Mary Jane Brown to her parents, Mr. and Mrs. Cecil A. Jeffery. Janey and her husband, Wesley, were among the delegates at the World's Convention in Frankfurt. The Browns, with their three young sons, are now living in Brussels, Belgium, where they are preparing for service in the Belgian Congo under the American Baptist Foreign Mission Society. Both of these dedicated young people were formerly active in Christian Endeavor in California.

I think I can sum up my reactions in one phrase—Christian Endeavor is the most powerful movement for winning young people to Christ that I have seen in Europe.

On Wednesday night, as we walked through the gates and into the Festhalle, an amazing, glorious sight reached our eyes. Overhead the flags of Christian Endeavor and all the countries; down the long hall the Cross, towering over everything; and before all eyes the words, "Christ, the Light of the World." It was impressive.

But all of this—the height and bigness, the music and messages, the excitement and noise, did not leave upon me the greatest impression. What filled my heart was the face of a man, not young any more, but singing the praises of his Lord. I could hear the strong voice and even though the words were strange, I could understand—it was all on his face. I wondered what he had seen in the chaos of the last war and thought again how powerful the Gospel is in the lives of men.

And the small, sweet faces of the Deaconesses, smiling under the starched bonnets and carrying their testimony far ahead of them. The serene, bright look on the Indian faces and the tiny quirk at the corner of the Scottish pastor's smile. And the miracle, that in all the great contrasts between them, they were Christian Endeavorers from all over the world who love the same Lord. There was power enough in the faces and lives at Frankfurt to transform the world.

Perhaps it was the convention that met next door which showed the contrast between life and death. They had come to discuss Bahai, the world religion which takes from each religion.

I stood on the steps one day and listened to a young man from the Middle East make an attempt to convert two German boys to Bahai. He told them that Bahai took the good from everything, and therefore was higher than Christianity; that they should look higher than the Bible, and that they should free

themselves from the church and such groups so that they could go on to greater things.

Finally a young German Christian Endeavorer spoke up, "I do not think it is possible to separate myself from Christ and His Church," he said.

The stranger asked, "But what can this group do for you?"

I saw the young boy smile, "It has already changed the world for me. It showed me that Jesus died for me." Here is the power, the strength, the mission of World Christian Endeavor.

Dr. Meadows told the story of the young men who were martyred in South America. I was watching a group of young people, all of whom had enormous packs that they had carried for miles because like many others they had walked to the convention and were camping out each night. They were obviously not wealthy, not well dressed, and I wondered what each one had suffered just to be sitting in that hall, alone to follow Christ in Europe in this day and age.

The story went on, about the death of the young men and how their wives went back, dedicated to winning the very same tribes for Christ. And then began to run down these young, tired faces, as the interpreter made clear what these missionaries had suffered for Christ. If they had been given the chance, they would have walked down the aisle, every one of them, to say, "I will go wherever God wants me to go."

And I, who had come to the convention on the train with my clothes in a suitcase and money in my pocket, ashamed and cried along with them, and prayed, "O Lord, give us strength to live if we must, but harder still, to live wherever you send us, a testimony to your love and grace."

I saw the small, blonde head just in front of me bow down and reached and took her hand. We couldn't speak but there was no need. We have the same Lord. This, to me, is the essence of Christian Endeavor.

RESOLUTIONS ADOPTED AT THE 13th WORLD'S CHRISTIAN ENDEAVOR CONVENTION

We, Christian Endeavorers from many lands and representing many branches of the Christian Church, met in Frankfurt am Main, Germany, on the occasion of the 13th World's Christian Endeavor Convention, affirming—in the face of all the mistrust and antagonism in the world today—our confident faith in God, our reliance on all His promises revealed in Holy Scripture, and our total allegiance to Him as incarnate in Jesus Christ.

We declare our conviction that the Gospel of Jesus Christ is "the power of God unto salvation to all who believe" (Romans 1:16) and that salvation has relevance to time as well as eternity, to the affairs of the present-day world as well as to heaven. We testify from experience that by faith on the Lord Jesus Christ, and by the consequent work of God the Holy Spirit, men and women everywhere can be radically changed, and lifted to nobler levels of living. We believe that it is by this radical change alone that effectively and lastingly community life can be cleansed, social conditions improved and made more equal for all throughout the world, and amity and confidence strengthened in international relationships.

We affirm our belief in the essential unity

of all who are the children of God through faith in Jesus Christ, and we summon our fellow-Christians everywhere to cultivate a clear awareness of our common membership of, and inheritance in, the Household of God. By this means a genuine Ecumenism could be created and implemented without sacrifice of Gospel truth, principles, or worthy traditions. Thus could the prayer of our Lord in John 17:11 and 21, that all may be one in Him, be realized.

We accept the Four Freedoms—Freedom from Want, Freedom from Fear, Freedom of Speech, and Freedom of Worship—and are therefore committed to deplore and resist all forms of dictatorship, oppression, exploitation, injustice and cruelty.

We declare our conviction as to the sanctity and inalienable rights of every individual human personality; and as a corollary to this, we acknowledge the inescapable responsibility of every individual to make his or her fullest and worthiest contribution to the life and welfare of the community. As Christian Endeavorers we are specially called to be "salt" and "light" in the world.

Remembering Christ's words, "Other sheep I have which are not of this fold; them also I must bring" (John 10:16), and His commission, "Go ye therefore and make

disciples of all nations" (Matthew 28:19), we recognize that there is laid heavily upon us, and upon all our fellow-Christians, the work of evangelism at home and abroad. Believing that all true Christians are essentially one in Christ Jesus, and equally members of the Church, His Body, we deplore all forms of sectarian rivalry and competition, by which confusion, doubt and suspicion are sown in the minds of those to whom the Gospel of redemption, of peace and unity, is preached.

Finally, mindful of all the affirmations, convictions and commitments herein expressed, we humbly, yet most earnestly, yield ourselves afresh to Him who is the Lord of our life and the God of our salvation, and with confidence in His infallible promise to supply all needed grace and power, we rededicate ourselves to His service, offering ourselves to Him as a living sacrifice to be used by Him as, and when, and where He wills.

RESOLUTIONS COMMITTEE:

William J. Sharpe (England), Chairman
Rev. W. J. Downes (England)
Dr. Raymond Kakuichi Oshimo (Japan)
Phyllis I. Rike (U.S.A.)
Rev. H. W. Sendall (England)

Scenes From Berlin



Berlin youth surround Dr. Poling



A visit with Bishop Dibelius

Photos by Bernhard Lehmann



Hundreds attended special rallies



Ohio Prayer Room in Spandau

"MUSTS" for Christian Endeavor Counselors

*Suggestions for adult
counselors, sponsors
or advisers of societies*

By Rev. Bert E. Van Soest
Ebenezer Reformed Church
Morrison, Illinois

I am convinced that Christian Endeavor has the best program for youth. Its principles are superb. I also believe that the key to Christian Endeavor's past and future success lies with sponsors who understand youth and the Christian Endeavor program.

In an attempt to do a good job as a pastor I have been meeting monthly with the sponsors of our five Christian Endeavor societies. These instructions were written to remind them of several principles of good leadership. Perhaps they would be of value to other sponsors or pastors.

We are sincerely praying for a great forward movement for Christ and His Church among youth.

1. Pray for each member in your Christian Endeavor group. Your success depends upon God's blessing. Christian Endeavor will be no stronger than your trust in Jesus Christ for guidance and power.

2. Make the pledge and principles of Christian Endeavor work. Memorize the pledge. Recite it weekly. Explain it often. Talk about the principles. Apply them.

- a. *Confession* of Christ
- b. *Service* for Christ
- c. *Loyalty* to Christ's Church
- d. *Fellowship* with Christ's people

3. Don't do anything for the youth that they can do for themselves. You are the counselor, not the leader. You are the coach, they do the exercising. A good counselor is one who gets the youth to do what he wants them to do, but they feel it is their idea.

4. Train all you can. The president is the key person. Help him all you can to develop as a leader. Repeatedly check to see that he is contacting his officers and committee chairmen to do their work. The officers and committees should have a business meeting at regular intervals, usually about once a month. Make sure the meeting is conducted according to accepted rules of order. Plan well and work your plan.

The essential committees are:

Devotional (or Prayer-Meeting) Committee—

Select leaders and topics and schedule at least two or three months in advance. Make meetings as reverent and interesting as possible.

Lookout (or Membership) Committee—

Recruit new members. Encourage youth evangelism. Increase zeal of members who have become inactive or indifferent. Arrange for visits or expressions of kindness to members who are sick or shut-in.

Missionary Committee—

Promote and educate to the missionary programs of the church and denomination. Present and work out projects in missions. Visit and help those in want and in local institutions.

Social (or Recreation) Committee—

Be responsible for social gatherings and recreational programs. Strive for variety. Plan well.

Church Activity Committee—

Plan to help in the church wherever needed. Consider these projects: visit the sick and aged, improve church property (clean, repair, do yard work), remember those in the armed forces, usher, assist in the church office, help with singing and music.

5. Encourage service projects. Youth love activity. They enjoy doing things. Note the many projects suggested under committee activities.

6. Keep a joyful and reverent spirit at all devotional meetings. Require sincere and wholehearted singing of hymns. Instruct every leader to expect complete attention. From time to time point out the importance of careful preparation, choice of hymns, and earnestness in prayer. Hypocrisy and irreverence in the things of God are very dangerous.

7. Use initiative and variety. You should keep a file of new ideas. Seek to make Christianity meaningful to your youth. Have occasional meetings regarding the following and seek commitment to these causes:

The Quiet Hour—Stress the importance of daily and personal Bible study and prayer. Study Jesus' habits of prayer. Read biographies of great spiritual leaders.

The Tenth Legion—Stewardship of time, talents, wealth and life. A tenth of one's income is the minimum standard of giving.

Lifework Recruits—Invite young people to give a life filled with service to Christ. Encourage youth with special ability to volunteer for full-time Christian service.

A Holy Life—Emphasize the sacredness of the human body. Clean habits of living are essential to a radiant Christian life. Total abstinence from alcoholic beverage is the expected Christian standard. Smoking is considered harmful, a poor witness and poor stewardship.

Christian Marriage—A variety of wholesome boy-girl relations should be encouraged. Group household and church parties are much better than individual dating. Several years beyond high school age is the ideal marriage time. Prayer, planning and preparation should be given to choosing a mate and marriage.

8. Encourage the help of parents. Parents appreciate counselors who acknowledge the importance of the home. Parents know the youth you work with better than anyone else. Do not hesitate to tell them of your appreciation, good or desires for their son or daughter. Request their prayers for Christian Endeavor.

There are some basic materials which every society should have on hand in order to make its program both practical and worthwhile. The materials may be secured from the International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio. Write for a free catalog of literature and supplies.

Calling All Youth-- SPEAK FOR CHRISTIAN CITIZENSHIP!

North American youth will again have opportunity to win honors, for Christian Endeavor has just announced its eighth annual Citizenship Contest.

According to Robert C. Ross, citizenship director of the International Society, the Albert H. Diebold Awards in the contest will total \$1,000 in cash and two free trips to the 45th International Christian Endeavor Convention in Philadelphia, Pennsylvania, July 6-11, 1959.

Awards will be based on "A Letter to My Editor" of not more than 500 words on the subject SPEAK FOR CHRISTIAN CITIZENSHIP! and a Service Record indicating the character and activities of the contestant.

There will be two divisions in the contest, one for youth in the 12th grade or below on February 2, 1959, and one for those who have completed the 12th grade by that date but have not reached their 25th birthday.

The first award in each division will be \$200 in cash plus a grant (to a maximum of \$200) for expenses of attending the Philadelphia Convention. The second prize in each division will be \$100, with third place winners receiving \$50. The next six runners-up in the International finals will be awarded \$25 each.

Youth desiring to participate may be nominated by an adult, by another young person, or by themselves. The official nomination form must be sent to the International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio, by February 2, 1959.



A Miniature One-Color Illustration of the 1959 Four-Color Poster

Outdoor Poster Time!

Now is the time to plan for a good display of Christian Endeavor's attractive, four-color outdoor posters in 1959!

The colorful message will attract the interest of thousands, pointing them to Christ and the church, and to Christian Endeavor.

Outdoor poster chairmen are now busy in many state and provincial unions, securing contributions of space from local poster plant owners and financial gifts from Christian Endeavorers to cover the cost of the posters. The Outdoor Advertising Association of America, Inc., has recognized this program as a worthy project.

Poster orders must be placed with the International Society in Columbus before November 15. Price is \$4.75 each or, in quantities of 50 or more, just \$4.50 each. Payment must accompany all orders.

Early action is necessary for success. Write to Phyllis I. Rike, Director, Outdoor Poster Program, International Society of Christian Endeavor, for complete details and guidance bulletins.

Headquarters Announced for Philadelphia 1959



Lobby, Benjamin Franklin Hotel

The Benjamin Franklin Hotel, just two blocks away from Independence Hall, has been selected as headquarters for the 45th International Christian Endeavor Convention in Philadelphia, Pennsylvania, July 6-11, 1959.

Many other historic spots—Christ Church, Betsy Ross House, Carpenters' Hall, the first United States Mint—are within a short walking distance of the hotel.

With 1200 outside rooms, each with private bath, the Benjamin Franklin is ready to house all convention delegates. A special rate of just \$3 a night in dormitory-style rooms will be available.

The hotel also has facilities for all the daytime activities of the convention, including conference periods.

Many other interesting plans are now in the making for the convenience of convention delegates. The local committee under the direction of John Harper and Arch McQuilkin is well organized and hard at work.

Dr. R. W. Rash and his program committee are finalizing details of the program and will release information soon.

Unforgettable experiences await those who come to Philadelphia in 1959. Plan now to be a delegate at this great convention.



The Church That Misplaced Love

No. 1 in a Series: "Light from Ancient Churches"

Revelation 2:1-7

Senior-Young People (15-24 Years)

NOVEMBER 2

Comments by Dr. Samuel S. Haas*

Introduction

The author of the book of Revelation is simply called John. Beyond this fact we can say little about him since he shows a reluctance to speak about himself, preferring to exalt Christ. That he is not the same John who wrote the Gospel bearing this name is obvious through a comparison of the thought and style of each. Further, he nowhere calls himself an Apostle or acknowledges his acquaintanceship with Jesus. All that we can say about the author of this book is that he was named John, that he refers to himself as a prophet, that he was a Jew, and that he was exiled to the island of Patmos because of his Christian witness.

He lived in a time when it was both difficult and dangerous to be a Christian. Caesar was beginning to demand what belonged to Christ and, in order to secure it, did not hesitate to use the threat of death. John strives to fortify and encourage the Christians with the assurance that Christ will triumph over Caesar and with Him those who remain His good and faithful witnesses.

His message is couched in symbolic language, characteristic of this type of writing, apocalyptic (revelation), which was intelligible to the recipients but a mystery to others. In other words, it was in a form of code which could be understood only by those who knew the key. While we today are not completely in the know as far as this code is concerned, most of it is meaningful to us through our knowledge of these same symbols.

His intended readers were the members of the churches of western Asia Minor. Though seven only are specifically mentioned, all the churches in the area are meant. Each of the churches mentioned, except the ones at Smyrna and Philadelphia, have weaknesses which need to be corrected, and all of them need the assurances contained in his book.

Ephesus

The first letter is addressed to the minister (not angel—the Greek word can mean either but sense requires the former, not latter meaning) of the church at Ephesus. This city was the capital of the Roman province of Asia. It was the terminus of the east-west trade routes through Asia Minor which resulted in making the city the most important commercial center of the country. Here was to be found the Temple of Diana, one of the seven wonders of the world, and thus it was a famous and popular pilgrimage center as well. To curry favor with Rome it was quick to institute Emperor worship.

In this great metropolis was to be found a Christian church. Its establishment is

*Dr. Haas is professor of Hebrew and Old Testament studies at Bloomfield College and Seminary, Bloomfield, New Jersey.

SUGGESTED PROGRAM OUTLINE

Pre-Prayer Service
Call to Worship
Hymn: All Hail the Power of Jesus' Name
Scripture: Revelation 2:1-7
Prayer
Announcements and Offering
Hymn: Break Thou the Bread of Life
Topic
Hymn: Spirit of God, Descend upon My Heart
Benediction

recorded in Acts 19 and 20. Paul, the missionary to the Gentiles, remained here longer than at any other place during the course of his travels. He began his work here, as usual, preaching in the synagogue for three months. The next two years his center of operations was the school or lecture room of a certain Tyrannus.

The Church's Weakness

Though John commends this church for its hard work, patient endurance, and watchfulness in respect of false teachers, in the process it has lost something far more significant. He charges this church with "no longer maintaining your first love."

Evidently, the concern of the church to detect false teachers (Nicolaitans) and combat their errors so that the faithful might not be misled had a sorry result even though the intent was good and commendable. This suspicious, critical attitude, while necessary, had been allowed to go so far in their thinking and actions that it had all but eclipsed the heart of the Christian life—love of Christ. Divorced from this disposition of heart and mind, criticism becomes vicious to the point of recrimination and persecution, social relations degenerate into polite formalities, works of charity become religious obligations, and personal rectitude a source of pride and self-righteousness. When these subtle changes take place in the life of a Christian then he has ceased to have a vital, personal, intimate relationship with the living and ever-loving Saviour.

This is often our experience in the Christian life. We seem to go through periods of cooling-off in our Christian enthusiasm. Familiarity has tended to dull the freshness and wonder of the Christian way of life. Repetition of our spiritual exercises takes away something of the old enthusiasm and devotion which once were ours. It seems that only the momentum of

a past zealotness keeps the wheels of our Christian life turning at all.

The Necessary Response

This is the point of crisis. Either we do something to remedy the situation or end up as a burned out lampstand fit only for removal and to be discarded for we no longer can serve any useful purpose in the Lord's kingdom. What is to be done?

John advises the members of the church at Ephesus to remember how far they have fallen from the joy and enthusiasm, the high purpose that once filled their hearts, and the noble self-sacrificing service once gladly rendered in the name of Christ. This should lead them to repent. By repentance John means a complete change of heart and mind. This would involve dissatisfaction with self and a craving to be more like Jesus.

Only in the conviction of one's need of vital union with the living Christ can there be recaptured that spirit of zeal and enthusiasm that once was known but has faded.

To recapture and retain the exhilarating intensity of this first love of Christ carries with it a promise; "To him who conquers I will grant to eat of the tree of life, which is in the paradise of God" (R.S.V.). Looking back to the story of the tree of life in the Garden of Eden which was lost by the disobedience of man, in Christ paradise can be regained.

Thus, he who through his persistence of love of Christ overcomes all that would separate him from the Lord, shall enjoy the satisfying fruit of the tree of life—unbroken fellowship with God and Christ whereby the most glorious and noble in human life finds perfect fulfillment.

Illustration

Wellington, famed as the British general who defeated Napoleon and his dream of empire at Waterloo, was asked if his successes were due to the fact that his soldiers were braver than those against whom they fought. His answer is worthy of being the mark of the Christian too: "No. They were not braver than those of the enemy. They were brave five minutes longer." In the Christian life it is endurance and persistence that wins.

Valuable insight into the situation Ephesus may be gained by reading Paul's letter to the church at Ephesus.

Books

Martin, H., *The Seven Letters*, Westminster Press, Philadelphia, 1958.

Preston, R. H. & Hanson, A. T., *The Revelation of St. John the Divine*, (Torrey Bible Commentaries), SCM Press, distributed by Macmillan, N. Y.

Scott, E. F., *The Book of Revelation*, SCM Press.

Kiddle, M., *Revelation*, Moffatt Commentary Series, Hodder & Stoughton, 19

Bible Meditations

M., Oct. 27. God's Knowledge. Isaiah 40:27,28.
T., Oct. 28. Good Works Praised. I Thessalonians 1:2-5.
W., Oct. 29. Sin Despised. Proverbs 8:7,13.
T., Oct. 30. Good Works Not Enough. Matthew 7:22,23.
F., Oct. 31. Backsliding. II Peter 2:19-21.
S., Nov. 1. The Call Back. Hosea 6:1-3.
Sun., Nov. 2. Topic—The Church That Misplaced Love. Revelation 2:1-7.

We Must Have Love

No. 1 in a Series: "We Learn from Asian Churches"

Revelation 2:1-7



Intermediate (12-14 Years)

NOVEMBER 2

Comments by Dr. Raymond M. Veh*

Order of Worship

Pre-Prayer Service
Quiet Music (A hi-fi recording might be used)
Hymn: *Faith of Our Fathers*
Prayer
Scripture: Matthew 24:3-31
Chorus: *Jesus Never Fails*
Offering
Special Music
Topic Presentation and Discussion
Hymn: *For Christ and the Church*
The Lord's Prayer
Mizpah Benediction

For Your Poster

From a geography book sketch on a cardboard a map of Asia. At the top draw a signpost reading: "This Way to Asia." At the bottom print: "We Learn from Asian Churches." Under that state: "Start a one-week Study of an Important Subject." Give the time and place.

Ephesus, the City of Diana

In the time of John and Paul, Asia was a Roman province in the western part of what we now call Asia Minor. Since their time we have extended the name of a province until it represents a whole continent. There were a number of towns in the province where Christianity had been established. Even churches of Asia are mentioned in Revelation 1:4, and although Paul and John had not visited all of them in person they were in touch with their work.

Ephesus, called by Pliny "the eye of Asia," was the capital of the province. Its great glory was the temple of Diana, which was one of the seven wonders of the world.

Bible Background

You will find the story of Paul's coming to Ephesus in Acts 19:1-10. The three years that Paul spent in Ephesus were most interesting and profitable, both in the friendships which he formed and in the work which he accomplished. Part of his time, probably, was spent in his trade of tentmaking with Priscilla and Aquila, but much of his time was spent in teaching those about him and in writing words of encouragement and advice to his friends in other cities.

Why do you think Paul went first to the synagogue? What were the results of his teachings in the synagogue? What did he do to them?

Paul Meets the Fortune-Tellers

The story of how the magicians tried to entice Paul is told in Acts 19:11-16. The wizards, fortune-tellers, and interpreters of dreams seemed to think that this was a contest between themselves and Paul. If Paul could perform miracles by using Jesus' name, so could they, they thought. They seemed to think, too, that the only thing necessary to get good results was for them to say, "In the name of Jesus." Why did they not get the same results that Paul did?

Dr. Veh is editor of BUILDERS, Evangelical United Brethren youth magazine.

OUR AIMS

1. To see Ephesus as a great metropolis and as the mother church of Asia.
2. To discover that a church can lose its fervent love for Christ.
3. To see how the Lord loves the church.

QUESTIONS

1. Why was the Gospel carried into Asia?
2. What responsibility do western nations have to carry the Gospel to Asia today?
3. Does your church have missionaries in Asiatic countries? Who are they?
4. Why is joy a part of the Christian life?
5. What does the epistle to the Ephesians center on?
6. Can a church talk all about what it believes and still be a "cold church"?
7. Why does the Lord want a person or a church that loves Christ to share Him with others?

What do you think would be the effect on the people of Paul's success and the magicians' failure?

Happenings in the City

The news of Paul's victory over the magicians must have spread rapidly throughout the city. Doubtless some of the pupils in Paul's school had practiced these same black arts. When they learned the Christian teachings of Paul, they gave up their magical practices. Acts 19:17-20 will give you the story of what they did to show that they were through with these heathen practices. That must have been a strange sight. Do you think the believers were genuine? These books of magic are said to have contained tricks and formulas and symbols that the magicians used. Perhaps there were only a few copies, and that was why they were so costly. These 50,000 pieces of silver have been estimated at about \$100,000 in today's money. So you can see the sacrifice these men made.

Do you think it was necessary for them to destroy the books? Give a reason for your answer.

Christians in Ephesus

Read Acts 18:24-28. Who were these Christians?

Apollos—trained in the great educational center, Alexandria of Egypt, with its population of 700,000, with its wonderful museum and library of 200,000 volumes. As you read Acts 18:24, 25, underline the words which so vividly set forth five facts about this Alexandrian Jew's ability. Also note in the last ten words of the same reference what this "eloquent, mighty in the

Scriptures (of the Old Testament), instructed, fervent, accurate" Apollos taught the people of Ephesus. There is a great difference between knowing about Jesus and knowing Jesus. Up to this point, which knowledge did Apollos have?

Certain disciples of Ephesus—like these disciples of Ephesus, Apollos knew repentance, right, duty, truth, as the Old Testament prophets and John the Baptist, the New Testament prophet, had taught them. He knew about the Jesus Way of Living, but he had never even heard that no man can truly follow that Way of Living without the indwelling power of the Spirit of Jesus.

Priscilla and Aquila, from personal experience, knew the truth. "I can do all things through Christ which strengtheneth me," and they taught this truth to Apollos. Paul taught the same living truth to these twelve men of Ephesus.

And from now on Apollos and certain disciples of Ephesus knew not only what Jesus had said and done and was going to do in the end; they also knew that Jesus is today the all-powerful, indwelling, living Friend of all who love and follow Him.

Who Is On the Lord's Side?

What persons and forces in your community seem to you to be opposed to the cause of Christ? What forces are on the side of Christ? Try to find out something that it would cost that first group, those opposed to Christ, to change.

Doubtless you have taken a stand for Christ and joined His church. You are sincerely trying to be on the Lord's side. Is it easy? Think of a time when it was costly to you to let it be known that you were a Christian. What did you do? Are you happy or unhappy as you look back on that experience?

We Must Have Love

John talks about love in all his writing. Read: I John 3:23; 4:21; 2:15,16; John 15:9,12,17; 13:34.

Lord by Love

A small girl, carrying a large baby, was stopped by a stranger who said, "Surely, child, that baby is too heavy for you." But she replied: "Oh, no, sir! He is my brother."

How like Christ that is! His love for humankind was so great that He was led by it to take all the sins of the world upon Himself and destroy them upon His cross. His love was so complete that he could condemn the sin while comforting the sinner. In perfect love did Christ die for you. See Romans 8:31-39.

Bible Passages

- | | | |
|---------------|--------------------------|------------------------|
| M., Oct. 27. | God's Knowledge. | Isaiah 40:27,28. |
| T., Oct. 28. | Good Works Praised. | I Thessalonians 1:2-5. |
| W., Oct. 29. | Sin Despised. | Proverbs 8:7,13. |
| T., Oct. 30. | Good Works Not Enough. | Matthew 7:22,23. |
| F., Oct. 31. | Backsliding. | II Peter 2:19-21. |
| S., Nov. 1. | The Call Back. | Hosea 6:1-3. |
| Sun., Nov. 2. | Topic—We Must Have Love. | |
- Revelation 2:1-7.

Hymns listed in program outlines in THE CHRISTIAN ENDEAVOR WORLD have been selected from CHRISTIAN ENDEAVOR SONGS. This book, with an attractive red and white paper cover, contains 113 songs and hymns for youth meetings. Available from International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio. Price: 50c each, \$5 per dozen, \$40 per hundred.



The Church That Suffered

No. 2 in a Series: "Light from Ancient Churches"

Revelation 2:8-11

Senior-Young People (15-24 Years)

NOVEMBER 19

Comments by Dr. Samuel S. Haas

Suggested Program Outline

Pre-Prayer Service
Call to Worship
Hymn: *The Church's One Foundation*
Invocation and Lord's Prayer
Scripture: Revelation 2:8-11
Hymn: *O Jesus, I Have Promised*
Announcements and Offering
Topic
Christian Endeavor Pledge
Hymn: *He Lives*
Benediction

Purpose

To show that being a Christian involves suffering but that endurance of it in loyalty to Christ will gain the crown of victory.

Smyrna

Of all the cities to which John wrote only Smyrna survives today. Boasting a population of some 250,000, half of which is Christian, it is proud of the fact that it is one of the great centers of learning and piety of the Eastern Orthodox Church.

Smyrna lay about thirty-five miles north of Ephesus. A coastal city, it possessed a marvelous harbor. As evidence of its support of Rome the city erected in 196 B.C. a temple to Dea Roma. Later, when emperor worship was instituted, Smyrna won the right over Ephesus and five other cities to erect a temple to the godhead of Tiberius, the reigning monarch. Thus, in Smyrna above all places, for a man to become a Christian was literally to take his life in his hands.

How or when the Christian church was founded here we do not know unless the clue is given us in Acts 19:10. How large the church was is difficult to say. But we do know that its members were highly praised for their faithfulness to Christ and His way of life.

Their Confidence

In each of these letters valuable clues as to the message conveyed are to be discovered in the titles ascribed to Christ. In this letter Christ is described as "the first and the last." Before the beginning and after the end of time the only one who abides constant throughout is Jesus Christ. All else has its day and passes away. Such was also Paul's confidence which he lyrically set forth in Romans 8:38-39.

The second title ascribed to Christ is "which was dead and is alive" or, as it might better be translated, "which was dead and came to life again." The threat of death at any moment hung over the Christians in Smyrna like a sword of Damocles because of their refusal to worship anyone but the risen Christ. How reassuring this must have been for them to remember that always with them there was one who had conquered death.

So, likewise, is this double title of the risen Christ our assurance that in life there is with us One from whom no time and no event can ever separate us, and

QUESTIONS FOR DISCUSSION

1. As a Christian, what advantages do you expect in life? What disadvantages do you expect?
2. In school or in the business world, do you act as the rest or according to your Christian convictions? Why?
3. Suppose you faced a situation as the Protestants in Colombia, South America—having your schools closed, your churches destroyed, your right to worship denied, your business boycotted—what would you do? What can you do as a Christian to help your Protestant brethren in that country?

that in death there is One with us who triumphed over death. Of whom then shall we be afraid?

Their Test

The suffering of the Christians at Smyrna was compounded out of three painful elements. The first mentioned is tribulation. The Greek word really means "pressure."

Like these Christians we all have to experience in greater or lesser degree the pressure of life. How manifold are its forms! There is the pressure of work, of worry, of material circumstances, of opposition, of antagonism, and of persecution. Under this pressure many people collapse.

It is at this point that Christ comes to our rescue. G. K. Chesterton once said that it was the sign of a real man that he could pass the breaking point and not break. With Christ at our side we share these pressures with Him and they become less severe; He shares His strength with us so that we are stronger to bear them.

The next element mentioned was poverty. Again, the Greek word is much stronger than its translation meaning "destitution," the poverty of a man who has nothing at all. As far as worldly possessions went, the Christians of Smyrna had nothing. The victims of persecution, which often meant the plunder of their possessions, and discrimination, which excluded them from many kinds of work and subjected them to boycott, they found themselves in dire want. But they had God who is able to do exceeding abundantly above all that we ask or think.

We are not the victims of such economic oppression as were these early Christians. However, we are not wholly free of it

either. There are areas in our country and society where one's religion or color of skin can be an effective barrier. Again, in far too many instances, for a Christian to insist on carrying his principles into his business life or everyday living can easily result in losing his job. Faced with these pressures it requires true faith in God to endure them in order to continue to have Him.

The third ingredient of their suffering John describes as "the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." The Greek could better be translated as "slander." Being influential, the Jews had the ears of those high in authority. Being full of hate towards the Christians, whom they considered perverters of their faith, they poured their slander in the ears of the Roman authorities. The risen Christ calls the Jewish synagogue, because of their ungodly behavior, "the synagogue of Satan."

Slander, gossip—we today can be both their victims and their agents. Whatever harm we may suffer from slander cannot destroy us as long as we know that Christ knows better of us. Our guilt of shameful indulgence in gossip raises serious questions as to our profession of faith and weakens the Church's witness, causing others to label her as "the church of Satan" rather than "the Church of Jesus Christ."

Their Reward

For some of the Christians at Smyrna these trials and sufferings would be climaxed with painful imprisonment. However, they are encouraged to continue to be faithful because these outrages against them would last but ten days, that is, a short time. Those who persevered unto the end would be given "a crown of life."

Illustration

In the year 155 A.D. Polycarp, the bishop of Smyrna, was denounced as a traitor by the Jews. Freely confessing that he was Christian, he was given the choice—worship the godhead of caesar or die. His immortal answer: "Eighty and six years have I served Christ, and He has never done me wrong. How can I blaspheme my King who saved me?" As the flames enveloped his body he prayed: "I thank Thee, O Thou hast graciously thought me worthy of this day and this hour, that I may receive a portion in the number of thy martyrs, in the cup of Thy Christ." Thus did Polycarp die in steadfast faithfulness unto life.

Contrast such thankfulness of steadfast faith with the regret of unfaithfulness spoken by Cardinal Wolsey, whose lust for power and wealth led him to compromise every moral principle and engage in almost every act of unsanctified behavior, when King Henry VIII had him arrested on a charge of high treason: "Had I but served my Lord with half the zeal I served myself, He would never have dealt with me thus."

Daily Readings

- | | | |
|---------------|---------------------------------|--------------------|
| M., Nov. 3. | The Glory of Tribulation. | Romans 5:1-5. |
| T., Nov. 4. | The Poor Trusting the Lord. | Zephaniah 3:11-13. |
| W., Nov. 5. | Suffering for Christ. | Matthew 5:10-12. |
| T., Nov. 6. | Fear Not. | Isaiah 43:1-3. |
| F., Nov. 7. | Punished As Christians. | Acts 26:10,11. |
| S., Nov. 8. | Reward of Fidelity. | Luke 19:15-17. |
| Sun., Nov. 9. | Topic—The Church That Suffered. | Revelation 2:8-11. |

We Must Have Patience

No. 2 in a Series: "We Learn from Asian Churches"

Revelation 2:8-11



Intermediate (12-14 Years)

NOVEMBER 9

Comments by Dr. Raymond M. Voh

Order of Worship

Pre-Prayer Service
Medley of Hymns on the Church
Call to Worship: God is a spirit, and they
that worship Him must worship Him in
spirit and in truth.
Hymn: *Give of Your Best to the Master*
Scripture: The topic selections
Hymn: *Jesus Lives*
Prayer: by three asked in advance
Offering and announcements
Topic Presentation and Discussion
Solo: *My Task*
Benediction

For Your Poster

Draw on a cardboard the outline of a big question mark. The lines should be far enough apart to write in "When Christians Suffer." Underneath write in script: "The Early Christians Met Trials. Can We?" Then print: "Come to Christian Endeavor tonight for the second topic on Asian Churches."

John Knows His Churches

The seven churches addressed in the Revelation actually existed in John's day. There were also other churches, fulfilling the same function, and these seven are selected as typical or representative of the whole Church. The seven letters are intended for the instruction, warning, and comfort of all the churches in all ages. For two of the churches, Smyrna and Philadelphia, there is nothing but praise. For two others, Sardis and Laodicea, there is nothing but censure. For the churches in Ephesus, Pergamos, and Thyatira both praise and censure are intermingled. This is a picture of the Church all through the ages.

The Church at Smyrna

The church at Smyrna was known as the suffering church. There are only praise and words of comfort from our Lord for this church. Smyrna was a splendid city of great beauty with wealthy citizens, but the members of the church were not as wealthy. In the church there were men and women who suffered for their Lord. John tells them of further suffering, trials, and tribulations which shall come, but reminds them that they belong to the Lord Who was dead but is alive again.

Why Do Good People Suffer?

The people at Smyrna were dedicated persons, yet they suffered. No doubt they asked, as do we, "Why does God allow good people to suffer?"

As we look back over the pages of history, we see how every step in the forward march of civilization had to be won by those who were willing to suffer for humanity's sake. We admit that the suffering was not in vain.

Christians Face Suffering

We are Christians. We are not pagans. To us the pain of evil is not hopelessly pathetic. Nor is it heroically tragic.

Certainly, it is real. It is terrible and

OUR AIMS

1. To see that the church at Smyrna was a suffering church.
2. To discover how suffering and trials must be met.
3. To learn how to remain faithful to the Lord at all times.

QUESTIONS

1. How does God turn the evil of suffering into a blessing?
2. Does God desire pain and death in His world?
3. Where does evil come from?
4. What does the story of Adam and Eve have to say about the origin of pain?
5. How did ancient Hebrews meet the sorrow of their exiles?
6. How did Job respond to the pain inflicted upon him?
7. What does the cross of Jesus mean to the man whose heart is broken?

vicious. Yet it could have been avoided. Therefore, when it is confessed, it can be redeemed. It can be laughed at.

When we see ourselves as we really are, we are filled with both humor and shame. The cause of our pain is not an angry God. Our evil is not inevitably or fatalistically thrust upon us. We bring it upon ourselves.

Good Comes Out of Suffering

As Christians, we believe that God can and does bring good out of suffering. How callous and hard-hearted most of us would be if there were no sorrow and suffering. Our own suffering makes us more tender and more kindly in our attitude to others. One of the finest things in life is the spirit which is always willing to respond to human need and human grief. Like a wise farmer, God plows up the hard soil of our hearts with the sharp ploughshare of sorrow and pain. In that soil God plants His precious seed: sympathy, tenderness, understanding, the spirit of helpfulness. There it grows, until at last there is a rich harvest of those Christ-like qualities in our lives.

The people in the Smyrna church gave witness to what suffering can mean. They understood what John meant when he declared that Jesus Christ Himself, the Son of God, was "made perfect through suffering." If suffering was a necessary experience even in the life of our Redeemer, for the perfect development of His humanity, we may be sure that it has a necessary place in our lives for our moral and ethical development.

The Answer Is Ours

We cannot find a complete answer to the question, "Why do good people suffer?" Yet we can be sure of two great truths. First Jesus, the sinless One, endured great suffering, and by that suffering man is redeemed. In our "lesser Calvaries" God works out His purpose in the world. This is our faith as Christians. The second great truth is that God suffers with each one of us in our suffering. God does not look down upon the world of beings He created with stone-hearted indifference to their woes and sorrows, but He Himself entered into their suffering, shared them and shares them still.

A Project

You might prepare a dramatic skit in pantomime to make more impressive the comfort of the cross. Get a large cross, preferably of wood eight feet high, but a striking plaster cross would do. Beneath it and beside it present a series of skits to show how different kinds of sorrow are conquered under the cross. Have a nurse binding the wounds of a patient in a hospital, a soldier bleeding on the battlefield, the burial of a loved one, a man sitting in prison or in a concentration camp, and so on.

Look Into the Book of Job

Job was a most fortunate person. He had everything a man could want; the best of health; a large, happy family; and a prosperous business. 'Tis said that he was one of the richest men of his time—and also one of the most devout.

Then trouble came. The wild men rode out of the desert, killing many of Job's servants and stealing his cattle. Lightning struck the farm, killing both sheep and shepherds. A sudden wind struck the house of Job's eldest son, where the whole family was gathered for a party. When the house collapsed, they were all killed. Finally, Job's body became so covered with dreadful boils that he could hardly move for the pain. Poor Job! Everyone talked about what had happened to him.

They made long speeches in which they accused Job of being a terrible sinner, or else these things would not have happened to him. In those days most people thought that suffering came because God was angry on account of some sin which had been committed.

The idea, with which Job's friends taunted him, that suffering is, in every case, God's visitation of some particular sin or guilt of sinfulness, has scarcely died out even after 1900 years of Christianity.

One of the lessons of the story of Job is that good people as well as bad suffer. Being Christians will not save us from the ills that afflict mankind. As a great man of our time has said: Christianity is not an insurance policy.

Report on the lessons in the book of Job.

Daily Devotional Readings

- | | | | |
|---------------|------------------------------|-----------------------------|--------------------|
| M., Nov. | 3. | The Glory of Tribulation. | Romans 5:1-5. |
| T., Nov. | 4. | The Poor Trusting the Lord. | Zephaniah 3:11-13. |
| W., Nov. | 5. | Suffering for Christ. | Matthew 5:10-12. |
| T., Nov. | 6. | Fear Not. | Isaiah 43:1-3. |
| F., Nov. | 7. | Punished As Christians. | Acts 26:10,11. |
| S., Nov. | 8. | Reward of Fidelity. | Luke 19:15-17. |
| Sun., Nov. 9. | Topic—We Must Have Patience. | Revelation 2:8-11. | |



The Church That Needed Repentance

No. 3 in a Series: "Light from Ancient Churches"

Revelation 2:12-17

Senior-Young People (15-24 Years)

NOVEMBER 16

Comments by Dr. Samuel S. Haas

Purpose

To show that the fundamentals of the Christian faith must be maintained at all costs if the distinctiveness and power of the Gospel is to accomplish its redemptive mission in human life and the world.

The Problem

The danger in the church at Pergamos against which John found it necessary to warn was double-edged, coming from both without and within the church.

The danger from without is suggested by the words "I know—where thou dwellest, even where Satan's seat is" and "where Satan dwelleth." Satan is the symbol of all that is lined up against and antagonistic toward God and His purpose of redemption through Jesus Christ. In Pergamos formidable was this power as the Greek word for "seat" reveals. Literally it means "the seat of special authority" and so it implies that here was to be found a place where the anti-God forces of the universe were at their most authoritative and most powerful. Here they were enthroned.

Behind the city rose a hill some one thousand feet high which was covered with temples and altars erected to pagan deities. Besides these, the city possessed as early as 29 A.D. a temple dedicated to Rome and Augustus, its famous caesar. Later, it erected another temple to the emperor Trajan. At so strong a center of paganism and emperor worship the church was confronted with unusually difficult choices between Christ and caesar, on the one hand, and Christ and paganism, on the other.

The danger from within is set forth in the words "them that hold the doctrine of Balaam" (see Numbers 31:16) and "them that hold the doctrine of the Nicolaitans." Both were guilty of teaching the right of Christians to compromise their principles of faith for the sake of economic, social and political well-being.

The Choice

Compromise must have had strong appeal to the hard-pressed Christians of Pergamos who had to bear discrimination, persecution, economic harassment, and social isolation. Since social functions were held in the precincts of temples and the food served first offered as a sacrifice to the gods would a Christian's presence give approval to a religion which was contrary to all he cherishes and believes? Would he be guilty of idolatry? Since such social events as well as the tone of heathen society in general condoned laxity in morals, especially in the relationships between the sexes, would he be endangering his own high moral standards imposed upon him by Christ's way of life?

In one form or another this problem of adhering strictly to Christ's teachings or compromising them for the sake of social acceptance, popularity, economic advantage, or what-have-you is with each of us

PROGRAM OUTLINE

Pre-Prayer Service
Call to Worship: Romans 12:1,2
The Christian Endeavor Pledge
The Invocation and Lord's Prayer
Hymn: **Near to the Heart of God**
Scripture: Revelation 2:12-17
Sentence Prayers
Announcements and Offering
Presentation of Topic
Discussion
Prayer of Consecration
Hymn: **Jesus Calls Us**
Benediction

today. The pressure to conform to the standards of the secular social unit in which each of us moves is as difficult to resist as those which confronted the Pergamenes. The same arguments are employed. Shall I drink intoxicants as many of my friends do? If I don't I shall not be included in their parties. Shall I indulge in necking when out on a date as so many of my friends do? If I don't then I shall be sitting home nights. Shall I cheat in school or in business in order to get ahead as the others do? If I don't then those who do will have an unfair advantage over me.

The same basic argument in favor of compromise is also used. That argument in effect is: "I can share in such company without endangering my character or giving up my Christian principles." Can you? Think of the drunkards, the prostitutes, the criminals, the phonies, the crooked businessmen and politicians who started out with this same thought.

Recognizing the serious danger of the compromisers and their arguments in the midst of this church, John, in the name of the risen Christ, exhorts them to "repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." His words are a message of justice and mercy. They are not against the whole church but against those who have taken the wrong way of compromise and are encouraging others so to do.

Those guilty of compromise had now to embrace with heart, mind and will steadfast loyalty to Christ's distinctive way of life with its high moral principles. If not, then such would be exterminated from the household of faith. The greatest anger of Christ is against those who teach others to sin. To sin personally is forgivable; to teach others to sin is to become the objects

of God's wrath. See Matthew 18:6; Mark 9:42; Luke 17:1-2.

This is the choice for each of us: to compromise or not to compromise. A good and safe rule to follow is, "When in doubt, don't." The dangers of compromise to moral and spiritual growth and excellence are so much greater than the supposed advantages that it is a poor policy to use in regulating behavior. While devotion to Christ's way of life may involve present sacrifice in so-called fun, popularity and advancement, eventually the dividends received will more than repay for the struggle involved in being faithful.

The Reward

John sets forth the rewards of the faithful in this way: "To him that overcometh will I give to eat of the hidden manna." According to rabbinic legend, just before the fall of Jerusalem in 587 B. C. Jeremiah hid the Ark of the Covenant, which contained besides Aaron's rod that budded (Numbers 17:6-11) and the tables on which the ten commandments had been written (Exodus 40:20) a golden jar filled with the manna provided by God during the wilderness journey (Exodus 16:32-36) in a secret place. When the Messiah would come its hiding place would be revealed and it would be restored to its rightful place. Thus, the point being made by John was that those who chose not to eat the meat offered to idols (that is, side with the compromisers) would in the world to come eat the bread of God (manna) (that is, the reward of the faithful).

So likewise are these the rewards of the faithful, the no-compromisers, in these days. Such uncompromising loyalty will protect the faithful from the infection of sin. Such steadfast devotion to Christian principles of living will result in a better, fuller, satisfying life here and now and worthiness to share in the bounty of the life to come.

Discussion

1. Compare Paul's treatment of compromise found in I Corinthians 8; 10:14-11:12 and Romans 14 with that of John in this letter. Is there any conflict in their fundamental attitude? How can you account for the surface differences?

2. Very often one hears a young person say, "So and so does it or goes there. Why can't I?" Discuss the logic of such an argument. Is it a good argument for a Christian to use?

3. Select some social situation faced by the members of your group which presents a moral choice such as dating, party, a club, a team sport and list the compromises necessary in order to be part of it. Would Jesus make such compromises? Are the advantages to be gained by making these compromises worth the dangers?

4. Is it necessary to compromise fundamental Christian principles for various churches to cooperate? for promoting good community relationships?

Bible Portions

M., Nov. 10. Warning Against Evil Associates. Psalm 1:1,2.
T., Nov. 11. The Doctrine of Balaam. II Peter 2:14-16.
W., Nov. 12. Warning Regarding Stumbling Blocks. Romans 14:13-15.
T., Nov. 13. Christian Standards for Gentiles. Acts 15:28,29.
F., Nov. 14. False Doctrine Condemned. Hebrews 13:7-9.
S., Nov. 15. Repentance Commanded. Ezekiel 18:30-32.
Sun., Nov. 16. Topic—The Church That Needed Repentance. Revelation 2:12-17.

We Must Have Repentance

No. 3 in a Series: "We Learn from Asian Churches"

Revelation 2:12-17



Intermediate (12-14 Years)

NOVEMBER 16

Comments by Dr. Raymond M. Veh

For Your Worship

Pre-Prayer Service

Prelude: *Now I Belong to Jesus*

Call to Worship: Luke 24:44-49

Hymn: *When We Walk with the Lord*

Scripture challenges:

The Christian's Commission—Matthew 28:19,20

The Christian's Inspiration—Acts 1:9-11

The Christian's Power—Acts 2:1-4

The Christian's Work—Acts 2:43-47; 4:32

Hymn: *In Christ There Is No East or West*

Topic Presentation

Discussion of Cases

Prayer to follow Christ's Way

Hymn: *He Is Mine*

Mizpah Benediction

For Your Poster

Clip from a magazine a virile picture of a football player. Paste it on colored cardboard. Print these words around the picture: "Let's Score a Touchdown with 100% Attendance at Christian Endeavor Tonight." Give time, place and topic.

Our Study

During this month we are "learning from early Asian churches." This is the third topic dealing with the messages from John, on the Isle of Patmos, to the seven churches of Asia. We seek to learn from these messages what the Lord desires of us and of our churches today.

The Background

The city of Pergamos was the political capital of Asia and a great literary center with Hellenic culture. It was a center of emperor worship and all men were required to participate. Antipas was one of the faithful Christian martyrs who would not participate in emperor worship. The church at Pergamos also permitted certain ones to teach who set low moral standards in their teaching. The warning to this church was to repent or the Lord would come and fight against the church.

The Fight To Maintain Standards

The true Christian is tested time and again for unlimited bravery; tested by hostile friends and relatives; tested by angry mobs; tested by martyrdom in the arena. The courage of the spirit is the strength of the church.

We all have struggles and conflicts in life. Every girl and boy, every man and woman, has battles to fight. Those who are living according to their better selves, who can draw upon the spiritual powers of the universe, will find themselves equipped to meet every battle. The early Christians were not the only people in the world's history to be brave because of their faith. The heroism of the spirit can still conquer every human difficulty.

Our Topic Is Insistent

Our topic says, "We Must Have Repentance." There is but one Saviour from sin who can save us to a good life on

OUR AIMS

1. To see what emphasis on low moral standards does to youth.

2. To reaffirm high standards for young people.

3. To encourage the church not to lower its standards.

QUESTIONS

1. What is the difference between recklessness and courage?

2. Why did the church members at Pergamos need John's message?

3. We say that Christian people today are "fighting" for prohibition of liquor, world peace, justice and good will between races of different colors, against poverty and crime. In what ways do these struggles require courage?

4. What are some of the other struggles which ordinary boys and girls wage in their own lives and affairs? Which of them are important enough to require the courage that comes from Christian faith?

earth and in heaven. He is our Lord and Saviour Jesus Christ. He is one who can save, for He is acceptable to God and a proven victor over Satan, and He has saved many millions. He is the one who came to save, for the prophets foretold Him, His work demonstrates it and His Word asserts it. Moreover, He is a Saviour who is ready to save right now, for He is here at this very moment and "Now is the accepted time and today is the day of salvation."

There are two very simple but absolutely essential things. Indeed, they may constitute a single act and actually may be simultaneous. The first is—*Turn from Sin*. And the second is—*Turn to the Saviour*. One is repentance and the other is faith.

First—Repent of your sins. You know that when you repent of your sins you realize that you are a sinner, regret that you have sinned against God, resolve that you will forsake sin, and go to God like the prodigal to his father. Repentance thus includes the sense of sin, sorrow for sin, and severance from sin by the grace and mercy of God. Do you, in your heart of hearts, sincerely repent of your sins?

Second—Believe on the Lord Jesus Christ. Believe; and that means to receive as true. Believe on; and that means to trust in the sense of unreserved committal and absolute reliance. Believe on Jesus; for the intellect must assent to Gospel

truth which is the truth as it is in Jesus. Believe on Christ; for the feelings must enthrone Christ in the heart accepting Him as Saviour. Believe on the Lord; for the will must bow before Him and acknowledge Jesus the Christ as the living Lord directing in every part for all the time.

When Christ Comes In

When Christ comes in, He brings life, a new kind of life, life from above. As He said, "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3 ASV). This life is God's own life, eternal in quality, never-ending in extent. It is life from God, life with God, life for God. It is rich, abundant, free, flowing life.

However, the realization of this fullness of life can never be ours until we yield self to Jesus Christ. We must be able to say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20). Our relationship to Christ must be just that intimate and personal. John wanted the people of Pergamos to appreciate this. Do we know Christ as Saviour and Lord? Then we will have reinforcements for the right kind of living.

Cases

Mae walked into the girls' locker room after her gym class and heard a loud, boastful conversation. "I had enough just to be having a good time, but Henry was almost out. Bill wasn't quite so far gone, so he and Lois drove the car when we left. We didn't go far though, because Henry wanted us to park awhile. Boy, am I dead for sleep this morning, but what a night." With cigarette smoke and cheap language filling the room, the girls raved on.

Mae had been concerned for some time about the language and drinking of the girls. It seemed, too, that they had no moral standards and no hesitation about doing anything at all. They used to ask her to go along for a beer at the corner drug store, and now they called her a "Sunday-school girl" because she did not go. They knew she didn't smoke and that she had said something several times about the language they used. They thought she was just missing a good time, and they had stopped paying much attention to her.

What Should Mae Do?

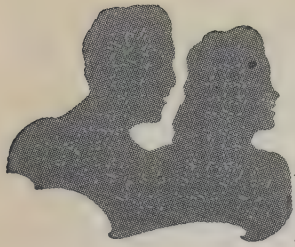
1. Go with them to the drug store and have a coke and, while learning to know them better, try to interest them in some of her activities?

2. Never go, but try to talk to them at school, telling them they are missing a lot of real fun in the world and the chances for happiness in the future?

3. Try to befriend them while keeping her standards high, inviting one or so to her home for a party, or to share a hobby and later interesting her in the youth group at church?

Daily Bible Lessons

M., Nov. 10.	Warning Against Evil Associates. Psalm 1:1-2.
T., Nov. 11.	The Doctrine of Balaam. II Peter 2:14-16.
W., Nov. 12.	Warning Regarding Stumbling Blocks. Romans 14:13-15.
T., Nov. 13.	Christian Standards for Gentiles. Acts 15:28,29.
F., Nov. 14.	False Doctrine Condemned. Hebrews 13:7-9.
S., Nov. 15.	Repentance Commanded. Ezekiel 18:30-32.
Sun., Nov. 16.	Topic—We Must Have Repentance. Revelation 2:12-17.



The Church That Lived in Name Only

No. 4 in a Series: "Light from Ancient Churches"

Revelation 3:1-6

Senior-Young People (15-24 Years)

NOVEMBER 23

Comments by Dr. Samuel S. Haas

Purpose

To show that the Christian life is a vital, pulsating growing experience that can never be satisfied with things as they are.

The Situation

Unlike the other churches to which John wrote thus far, the church at Sardis faced no danger or difficulties from without. The real problem here was to be found within the church itself. Undoubtedly the peaceful, comfortable setting in which it found itself was responsible to no small degree for the charge which is brought against it: "I know thy works, that thou hast a name that thou livest, and art dead."

In other words, the church at Sardis had grown indifferent, satisfied with things as they were, comfortable in the faith. It was such a smug, easygoing, indifferent congregation that it seemed more dead than alive.

This situation is all too real in our day and in our land. Many churches languish in their security, indifferent to the evils about which need to be challenged, careless of the souls needing to be won for Christ and nurtured with the meat of the Gospel, satisfied to go on just as they are. How many churches are doing anything about the desecration of the Sabbath by firms doing business as usual? What are the churches doing about the increasing evil of alcoholic beverages? What kind of an example are the churches setting in the matter of becoming an inclusive rather than an exclusive fellowship? What has been said of churches applies equally to many a youth society.

The Danger Signs

It should not be difficult to spot a dead or dying church because there are a number of clues.

1. When it lives in its past and bemoans the passing of the good old days rather than faces up to its present responsibilities and finds challenge in its hopes.

This worshipping of the past and neglect of the present is self-defeating. Is your society worshipping the past or taking advantage of its present opportunities?

2. When it becomes more concerned with the outward forms than with the inward condition of its members.

This externalizes faith at the expense of its inward vitality. How about your society? Are you more interested in how things are done than for what purpose they are undertaken?

3. When it becomes more concerned about material than spiritual matters.

For example, the church that is more interested in a lavish building rather than bringing men to Christ, in numbers rather than the quality of those who belong.

The Remedy

What must be done to correct such a lethargic church, to transform existence into purposeful living so that it becomes a chal-

PROGRAM

Pre-Prayer Service

Call to Worship: Hebrews 4:14-16

Hymn: **Abide with Me**

Invocation and Lord's Prayer

Scripture: Revelation 3:1-6

Prayer Hymn: **Just As I Am, Thine Own To Be**

Announcements and Offering

Topic and Discussion

Hymn: **There's a New Day Dawning**

The Christian Endeavor Pledge

Benediction

lenging force in behalf of goodness in the life of its members and the community of which it is a part? The answer to this letter can be set forth in four R's.

1. *Rouse yourselves*, or as the text puts it: "Be watchful." The inhabitants of Sardis would well appreciate these words because on two occasions its seemingly impregnable fortress was captured because of carelessness, the result of a false sense of security. Of all people Christians have the least reason to rest on their spiritual laurels because of the awareness they should have of the immense gap between what they really are and what they ought to be. The Christian should be especially watchful at two places in his life: A. At his weak point (and who does not have his Achilles' heel?) B. At his strong point (because overconfidence can breed carelessness and pride). See I Corinthians 10:12; Proverbs 16:18.

2. *Remember*. To recall the past when hopes were high and enthusiasm exhilarating can do much to shake one out of his stupor and inspire to new effort and zeal. Especially is this true of that moment in a Christian's life when he first accepted Christ and laid his all on the altar of His service.

3. *Repent*. The act of remembering the past and comparing that to the present should produce repentance for the way in which one has allowed faith to become a pillow rather than a propeller. It should cause one to turn his back upon his sins and his face to Christ anew.

4. *Retain*. John phrases this: "Hold fast." Having set one's face toward Christ again, the Christian should pursue with eagerness and energy the goals which are set before him in Christ Jesus, assured of His help and blessing.

The Promise

When Christ rebukes and condemns it is only that He may quicken to repentance and life. How grand are the promises which the one who heeds will enjoy. "He

that overcometh, the same shall be clothed in white raiment." White, in ancient times represented purity. Since only the pure heart shall see God, the striving Christian is assured that at the last he will be clothed with the purity of Christ's own merits. It signified festivity and joy and the growing Christian is one who knows that joy which the world cannot give or take away because he feels his increasing nearness to the heart of God. It symbolized victory, and the persevering Christian knows that come what may his faithfulness shall win for him the victor's robe.

Again, the risen Christ promises: "I will not blot out his name out of the book of life." This was a meaningful expression in olden times because of the practice of cities of keeping a register wherein was recorded the names of their citizens. When a man died, his name was stricken from the register. Thus, the risen Christ is promising that if one keeps his faith flamingly alive, he will ever be enrolled in the book of life as a citizen of God's country.

These promises of Christ: increasing purity of heart, joy in living, victory at the last and citizenship in heaven should indeed be incentive enough to be wary of faith that has grown sluggish, indifferent, self-satisfied—the signs of decay and death—and to stimulate us to a greater enthusiasm, devotion, and striving for faith's fulfillment—the marks of a living and fruitful follower of the Lord Jesus Christ.

Illustration

Well does Shakespeare in his great tragedies point out how even the most heroic of figures have some point of weakness in their otherwise stalwart character. Othello's was jealousy which Iago seized upon to ruin him. Macbeth's was ambition which drove him to murder. Hamlet's was indecision which created tragedy in his lives. Because these otherwise admirable figures were not watchful at that point in their natures where they were weak, they brought ruin upon themselves as well as others. Greatness or strength of character is no guarantee of success in fulfilling one's destiny unless the flaw to be found in each such individual is honestly recognized and carefully guarded against.

Questions and Discussion

1. Would you say that your young people's society is "alive, but dead" like members of the church at Sardis? Give your reasons for the answer you make. Illustrate these reasons pro and con in parallel columns on a blackboard and from them discover the direction in which your society needs to move.

2. Would you say that a letter such as that sent to Sardis could never be sent to your group? Why?

3. Is your church worthy of such a letter? Before you jump to any hasty conclusion, ask yourselves what you have been doing to help make it an all-inclusive fellowship, a force for good in the community, a missionary fellowship to the church in your locale and in the world.

Quiet Hour Readings			
M., Nov. 17.	Formalism.	Isaiah 29:13-15.	
T., Nov. 18.	False Profession	Titus 1:15,16.	
W., Nov. 19.	Dead In Sin.	James 1:13-15.	
T., Nov. 20.	Half-Heartedness.	Hosea 10:1,2.	
F., Nov. 21.	Reproof from Christ.	Matthew 23:23-28.	
S., Nov. 22.	Repentance.	Luke 13:2,3.	
Sun., Nov. 23.	Topic—The Church That Lived in Name Only.	Revelation 3:1-6.	

We Must Be Spiritual

No. 4 in a Series: "We Learn from Asian Churches"

Revelation 3:1-6



Intermediate (12-14 Years)

NOVEMBER 23

Comments by Dr. Raymond M. Voh

For the Worship Period

Pre-Prayer Service

Prelude: *More Like the Master*

Call to Worship: The Lord is gracious and full of compassion. The Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Hymn: *Wide as the Ocean*

Scripture: Use a responsive reading from the church hymnal

Hymn: *Whisper a Prayer*

Prayer: by three Endeavorers

Offering and Announcements

Topic Presentation

Hymn: *Saved to Tell Others*

Benediction

For Your Poster

On a large piece of cardboard draw a dial phone. Cut this out. In top section print: "Be a Receiver of God's Blessings." In base section print: "Tell Others the Good News. Discuss it at Christian Endeavor tonight." Give time and place.

Challenge to Sardis

The church at Sardis formerly had a great reputation but had now come to be known as the dead church. There was at first a profound impression made upon this part of the world by Christians, but it was only nominal. There were only a few who were genuine in their profession. The Lord will reward in heaven members who remain spiritually alive. The Lord does not expect us to remove ourselves from the church when it is not as spiritual as it ought to be but He expects faithful witnessing.

Would Persecution Make Us Spiritual?

We have heard stories about the persecution of the early Christians by the Roman Empire—how they were shoved into stadiums to be eaten by hungry lions, and how they were dipped in oil, hung up on posts and set fire to serve as torches to light the Emperor's nightly frivolities.

To become a Christian in those days of persecution meant that one was willing to suffer imprisonment or death. It also meant refusal to join any army—all Christians were then pacifists.

Although the price was tragically high, the persecution of the early church "weeded out" those who only half-heartedly believed and lived in the Way. It gave a high tone to the morale of the church and strengthened the bonds of fellowship among the members.

The church members at Sardis tragically forgot the price that Christ paid for their redemption. In small ways they began to respond to worldly sins. It is even so today.

Little sins have a way of creeping into our lives unnoticed—secret faults known only to our friends and God.

OUR AIMS

1. To give thanks for Christ, the Church, and temporal blessings.
2. To see the necessity of keeping our spiritual life warm and fruitful.
3. To loyally support our church in any program that deepens the people's spirituality.

QUESTIONS

1. What was the trouble with the church at Sardis?
2. How would we meet persecution today?
3. Do you believe in Christ strongly enough to die for Him?
4. Are Christians' actions guided by love? Explain.
5. How can we grow spiritually?
6. Can a church grow in spirituality?
7. How could our Christian Endeavor help our members to be stronger Christians?
8. How can our Christian Endeavor help our church to be stronger in its ministry to people in the community?

David realized that secret faults and pre-sumptuous sins could in time overpower him, and so he prayed, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. Amen." We can pray similarly.

First the Tree—Then the Fruit

Christianity is something altogether different from trying to follow the Golden Rule; and conversion is not a mere effort to lead a better life. According to the Bible, life and deeds are good in the eyes of God only when they flow from faith in Christ crucified and gratitude to Him. Conversely, this Christian faith will produce the new life and good works as inevitably as a healthy tree produces fruit. But first the tree, then the fruit. So also a truly good life is the fruit of Christian faith.

To Be Spiritual Means Discipline

Many persons fail to discipline themselves in seemingly small, yet tremendously important, areas of life.

Mary was studying for a difficult examination. Her grades were rather low, and she was not sure of passing the course. Three of her friends stopped by and succeeded in persuading her to attend the movies.

That extra dessert looked so good. John knew that he could not play as well in the game if he ate it. But it was just too tempting.

Joan and Alice were competing in an

art exhibition. Joan won the prize. Alice could not resist the temptation to make some unkind remarks.

Jane never drank, but one night she was with a group who decided to celebrate the close of school. She hesitated for a moment but then decided that there could be no harm in accepting only one glass.

Fern was a victim of moods. If she felt like speaking to persons, she did—and vice versa. Instead of attempting to overcome her feelings, she indulged in self-pity.

State your reactions to the above situations. Is discipline much more difficult for some persons than others? What areas not mentioned above require disciplining?

Is it necessary to discipline ourselves to the worthwhile things?

What It Takes To Be Spiritual

Give your obedience. In setting out to follow Christ you chose the supremely Great Leader. Choosing His way of life, you deliberately turn away from mean and sordid things. You determine to follow all that is finest in character, in action and in outlook.

Give your trust. It is worth remembering that feelings can be entirely misleading. Little confidence should be placed in them. Your feeling "down in the mouth" makes no difference to the fact of Christ, of His faithfulness towards you or of His love for you. Count on Christ and His constant presence, even if you have failed and feel depressed. Particularly count on Him when new knowledge seems to undermine your faith.

Give your time. One of the hardest things to give God is TIME. Yet without a time every day set apart for Bible reading and for prayer, your sense of God's presence, your understanding of His love, your assurance of His forgiveness, your confidence in His purpose, will gradually fade until they cease to influence your life.

There is no more important decision to be made by you in the ordering of your life as a follower of Christ than that, come what may, you will set apart at least a few minutes every day for reading and for praying.

Give your fellowship. You certainly will not be able to maintain your Christian faith in any effective order, or build up Christian character, or give faithful service to God and your fellow men if you isolate yourself from other Christians. The last thing Christ wishes you to be is a recluse or a hermit.

Give your witness. You cannot keep a good thing to yourself. You will want to share with others a relationship which has brought you forgiveness, freedom, and purpose in life. If you would continue in the Christian way effectively and with satisfaction, you must seek by all possible means to commend Christ to others. Nothing will do this more effectively than the quality of your life and of your work.

Scripture References

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|----------------|-----------------------------|-------------------|
| M., Nov. 17. | Formalism. | Isaiah 29:13-15. |
| T., Nov. 18. | False Profession | Titus 1:15,16. |
| W., Nov. 19. | Dead In Sin. | James 1:13-15. |
| T., Nov. 20. | Half-Heartedness. | Hosea 10:1,2. |
| F., Nov. 21. | Reproof from Christ. | Matthew 23:23-28. |
| S., Nov. 22. | Repentance. | Luke 13:2,3. |
| Sun., Nov. 23. | Topic—We Must Be Spiritual. | Revelation 3:1-6. |

The Church the Spirit Couldn't Endure

No. 5 in a Series: "Light from Ancient Churches"

Revelation 3:14-22

Senior-Young People (15-24 Years)

NOVEMBER 30

Comments by Dr. Samuel S. Haas

Purpose

To show that one who is a Christian in spirit and in truth is on fire for the Lord, wholly committed to His way of life, and brings that dedication to bear on every aspect and relationship of daily life.

The Situation

If John were writing letters to the churches in this country, most would receive one like that sent to the church at Laodicea. Prosperity, peace, and local pride had created an atmosphere about the city and within the individual that all was well with the world and with life in general. There was no need to bother God because of the pressures of life and so God was politely acknowledged and kept within hailing distance just in case some emergency should arise requiring His help. While religion was necessary it was better to be respectable about it rather than enthusiastic or antagonistic. In other words, they had become lukewarm in their affection for the Lord, the life He expected His followers to live personally, and the works they rendered in His name where others were concerned.

The Cause

What is responsible for such a condition in a church and its people? While the explanations may be many, in the case of the Laodiceans, and this will also be found true today, two reasons are patent. They took pride in the wrong things and their interests and their accomplishments were in terms of the material rather than the spiritual. They had substituted outward good for inward excellence and mistook their material well-being as evidence that they were well-pleasing in the eyes of heaven.

Since the results of concentration on the practical affairs of daily living are more tangible and usable than on matters spiritual, more and more is life devoted to them and less and less to the cultivation of spiritual excellence. As the fire of devotion is neglected the life of the spirit cannot help but turn tepid.

The Result

Let us examine this lukewarm spirit as it manifested itself in the Laodiceans. Christ, "the Amen, the faithful and true witness," that is, the living example and demonstrator of the truth of God, scores them for their misplaced emphasis on their material wealth and its ability to provide them with their every need. As long as they had this they needed not the help of man or God. But were they rich? The "Amen" who knew what was really wealth and enduring (see Matthew 6:19-21) reproves them for such stupidity and advises them "to buy from me gold refined by fire, that you may be rich" (RSV). Could their wealth purchase solace in the loss of a loved one, hope in the hour of death, forgiveness for wrongdoing, virtue in the

PROGRAM

For a worship center secure a copy of Holman Hunt's painting of Jesus entitled "The Light of the World."

Pre-Prayer Service

Call to Worship: Isaiah 55:6,7

Hymn: *Jesus Calls Us*

Invocation and Lord's Prayer

Scripture: Revelation 3:14-22

Sentence Prayers

Announcements and Offering

Hymn: *My Faith Looks Up to Thee*

Presentation and Discussion of Topic

Hymn: *Living for Jesus*

The Christian Endeavor Pledge

Benediction

face of temptation, the favor of God in eternity?

Again, they prided themselves on their adornment of body decked out as they were in garments made out of the justly world-famous black wool which the area produced from a special breed of sheep. Actually, as the "Amen" points out, in spite of this fine raiment they were naked because they had neglected the adornment of the soul with beautiful garments. In their concern to impress men with smart attire they had neglected to please God with suitable dress for the spirit and so were really naked. Again, the "Amen" counsels them "to buy from me—white garments to clothe you and to keep the shame of your nakedness from being seen" (RSV). White stands for purity, in intent and in deed, the only fitting garment for the soul to wear. Such adornment for the spiritual nature can be secured only by walking with determination in the footsteps of the "Amen" and allowing His thoughts to be one's own thoughts. To think, to act, to be like Christ is to clothe the spirit in white.

Finally, Christ, "the beginning of God's creation," that is, the source, origin, or moving cause of all creation as the opening of the Gospel of St. John states it, urges them "to buy of me—salve to anoint your eyes, that you may see" (RSV). Again, they took pride in the famous ointment for the healing of weak and sore eyes which the region made and sent to all parts of the world. What was really needed was the healing of the eyes of the spirit so that they could see the real condition of

their souls. Spiritual blindness is normal; unconscious of its true condition like frost-bitten hands. If only they would anoint the eyes of the spirit with the salve of salvation they would realize how near to they have come to destroying themselves by blindly stumbling along the edge of the moral and spiritual abyss into which to fall can end only in oblivion.

The Need

In order for them to buy from Him gold refined by fire, true wealth; white garments, raiment for the soul; and salve to anoint the eyes, awareness of the true state of their spiritual condition; the "Amen" prescribes repentance and zeal. In order to repent they would have to acknowledge that, as He charged, they have been guilty of emphasizing in their living material values to the exclusion of spiritual excellence and so are poor, naked, rich; naked, not clothed; blind, not seeing as they had deluded themselves into believing. Confessing their sins and living with emphasis on the attainment of spiritual riches and values could alone redeem them from the deplorable condition in which they are found. Pursuing such goals as enthusiastically as they were now seeking worldly treasures would restore them to that pitch of devotion that could never again be described as lukewarm.

Unless our faith is a zealous one, burning in our bones as a fire making us warlike and enthusiastic (God-infected, God-filled) about Jesus Christ at all times in all places, we should re-examine our discipleship and seriously consider whether we have been emphasizing the wrong things and values in life. There is no place for neutrality in Christianity. A lukewarm Christian is a contradiction. To be a Christian is to be on fire for Christ, to embrace fervently the values He emphasized, and to do enthusiastically the things He would do in the same situation. You cannot set others on fire for Christ unless you are on fire for Him yourself.

Questions

1. You have probably heard it said of someone who is all wrapped up in work: "Take it easy or you'll burn yourself out." The answer probably given was "It is better to burn out than rust out." Is this a good answer for a Christian? Can he make in defense of living his faith? Why?

2. Let the members of the group estimate the time they spend making themselves attractive. How does this compare with the time spent in making each another an attractive Christian? Should anything be done about this misplaced emphasis?

3. When you think of your society church what are the things you call to mind? Would you class these things as material or spiritual? What does this indicate as to the temperature of the spiritual life of each? Should anything be done?

Messages from the Bible

- | | | |
|----------------|--|---------------------|
| M., Nov. 24. | Spiritually Destitute. | Amos 8:10-14. |
| T., Nov. 25. | Spiritual Treasure. | Matthew 6:20,21. |
| W., Nov. 26. | Spiritually Unclothed. | Matthew 22:11-13. |
| T., Nov. 27. | Spiritual Raiment. | Zechariah 3:3-5. |
| F., Nov. 28. | Spiritually Blind. | Ephesians 5:17-19. |
| S., Nov. 29. | Spiritual Vision. | Ephesians 1:17-19. |
| Sun., Nov. 30. | Topic—The Church the Spirit Couldn't Endure. | Revelation 3:14-22. |

We Must Be Judged

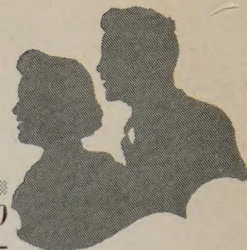
No. 5 in a Series: "We Learn from Asian Churches"

Revelation 3:14-22

Intermediate (12-14 Years)

NOVEMBER 30

Comments by Dr. Raymond M. Veh



For Your Worship Service

Prelude: Use a hi-fi recording of a choral work

Hymn: *Sunshine in My Soul*

Prayer: The Lord's Prayer

Chorus: *Challenge of the New Day*

Scripture: Memory selections by Endeavorers

Presentation of the mission study theme "The Middle East" and why it is important that we relate our study of early Asian Churches to the Protestant endeavors in that area today.

Project Consideration: Discuss what the society can do to give expression to what was learned during the five weeks of study of "Asian Churches." Expression should be made in tangible projects.

Consecration Period: Form a friendship circle and let choruses be sung and prayers uttered.

For Your Poster

Draw a bunch of bananas on a cardboard. Color these yellow. Print at side: "There's a Whole Bunch of Reasons Why You Should Be at Christian Endeavor This Week." Name time and place.

The Church in Laodicea

The city of Laodicea was a banking center. The message to this church was that Christ would sooner judge those who pretended to be His than those who were in open opposition. These people spoke of their riches and wealth but Christ reminded them that they were wretched and poor. If this would be spoken to rich America today how would we react? Do we not need to heed this message?

We Study the Middle East

The majority of the Protestant denominations during 1958-59 will make a mission study of the Middle East. This covers much of the territory we have been treating in the last weeks as we took a look at the early Asian Churches.

You ask, "What does the Middle East cover?" Extending from Morocco east to West Pakistan and from Turkey south to Sudan and Ethiopia, the area roughly resembles a pistol pointed toward the Atlantic.

The Church Today in the Middle East

The Christian church exists in the Middle East today to minister to those people. It is a household of many rooms, some old, some new, some large, some small, some dark, some light. It exists next to the mosque of Islam, which towers over it in strength and influence. Today there are 300,000,000 Muslims. If we were to take a plane and fly over these areas where Muslims predominate (missing the other countries where they live as minority groups) we would make a twenty-five thousand mile flight.

OUR AIMS

1. To have awareness that Christ is constantly judging His own.

2. To discover how we can so live that Christ's approval may be known.

3. To live in the certainty that the final rewards are to the faithful.

QUESTIONS

1. Why is the Middle East important today?

2. What is required of young Muslims?

3. Why do Christian missionaries find it hard to make converts among Muslims?

4. Can we be poor though rich in possessions?

5. Why must we open first our heart's doors to Christ to receive spiritual blessings?

6. Why are we sure of Christ's coming again?

Young Islam is moving into a new age of quest and discovery. Old authority is being questioned; there is a wild attempt to continue in the faith of Islam and to take advantage of the material assets of Western civilization.

Leaders in all areas of experience agree in their observations that the whole life of the world, its peace or war, is bound up with the direction in which the world of Islam moves in its search for new life.

The Faith of Millions in Asia

Muhammad was born in Mecca in A.D. 570. His mother died when he was seven; his grandfather, when he was nine. His uncle, Abu Talib, adopted him.

As a boy, Muhammad knew his people worshipped idols in Mecca and he brooded over it and over the fact of feuds and wars among the Arabs. So he went off alone to a mountain cave to meditate. Here he had a vision—a voice which told him there was only one God and that he must go out and preach to his people as a prophet. He obeyed and submitted to this God and used as his watchword "Islam," meaning to be submissive, and so began the religion of the Muslim people—a belief in:

1. One God.

2. True brotherhood of all men, holding no color line.

3. The power of this faith to win converts wherever it touched men—it is the one "perfect religion."

4. The Koran—the Bible of Islam.



For Daily Meditation



M., Nov. 24. Spiritually Destitute. Amos 8:10-14.

T., Nov. 25. Spiritual Treasure. Matthew 6:20,21.

W., Nov. 26. Spiritually Unclothed. Matthew 22:11-13.

T., Nov. 27. Spiritual Raiment. Zechariah 3:3-5.

F., Nov. 28. Spiritually Blind. Ephesians 5:17-19.

S., Nov. 29. Spiritual Vision. Ephesians 1:17-19.

Sun., Nov. 30. Topic—We Must Be Judged. Revelation 3:14-22.

5. A fatalistic view of life. Nothing happens for good or evil unless willed by Allah.

What a Young Muslim Must Do

First: He must believe in his Muslim creed, "There is only one God, and Muhammad is his prophet."

Second: He must engage in prayer. If his prayer is to be accepted by God he must be careful to stand facing toward Mecca.

Third: He must fast. For one month in each year a true Muslim eats no food nor drinks a drop of liquid from sunrise to sunset of each day.

Fourth: He must share his money.

Fifth: He must join in a pilgrimage to Mecca at least once during his lifetime.

Lessons from the Laodicean Church

1. "As many as I love, I reprove and chasten." Have you ever wished you could do as you please? Most Junior Highs rebel at restrictions. Yet when we abide by the rules we find life is much happier and runs more smoothly. When we sin and err, we receive punishment. Christ's love follows us wherever we go, even when we turn our backs upon Him.

2. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." When we meet Jesus it is by our own will that we close or open our heart's door to Him. Jesus never forces anything upon us. He is ready to meet us whenever we choose to meet Him. Christ stands at the door of our heart knocking even now. Will we let Him in?

3. "He that overcometh, I will give to him to sit down with me in my throne." First Corinthians 1:7 says, "See that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." Someone said to John Wesley one day, "What would you do if you knew Jesus were coming tomorrow?" He then outlined his schedule for the coming day. His friend said, "Why, that is just what you are going to do tomorrow." "Yes," said Mr. Wesley, "I live every day as if I knew that He were coming that day."

The Return of Christ

The return of Christ is definitely declared. Someone has stated that the return of Christ is referred to in one verse out of every twenty-five of the New Testament. A careful reading shows that it is mentioned very often. Not to believe in the return of Christ is to deny one of the vital and prominent teachings of the Bible.

In the Book of Revelation, Christ announces: "And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be" (Revelation 22:12). He does not want us to ever forget or neglect the fact of His return!



Using Your COMMITTEES Effectively

By Bert H. Davis

THE committee is a tried and approved tool in Protestant church work. It may well engage in planning, working and training. Such a group sees its project through, from creation to completion. *It may be considered, in miniature, a Christian congregation at work!*

As churches and their organizations use this tool, the committee is often a task force. At its best such a group justifies the Latin term from which its name is derived: it is a body *entrusted* with something of value.

Committees in business and professional life and in government are not always tools for action. Such groups are often set up for fact-finding and advising. A committee of Congress or state legislature only begins the process of legislation. The committee's assignment is to recommend and propose, but it is the larger body to which it reports that enacts laws.

Some committees of volunteers, whether of church or community agency, are limited to arriving at conclusions on which a larger body acts. A nominating committee, for instance, makes no final decisions. Its important work is to suggest members for various offices, with the final decision to be made by the total membership.

Throughout Protestant church life, a more common pattern is that of *administering committees*, chosen to initiate, direct and complete a task or a series of tasks. Several women are asked to serve a church supper, forming a committee which receives instructions as to date of the event, price to be charged, perhaps a theme for emphasis. In discussion, committee members plan menu, details of food buying, individual assignments in the preparation and serving. Probably this committee has duties as to decorations, program, and the inevitable clean-up details. *This is a task force type of committee.* Having planned, its members execute. They may seek considerable help from those outside their own number—which means that the committee members become *leaders* as well as workers.

Although the pattern is now common in volunteer work outside the churches, it seems well established that the *working committee*, sharing on occasion in leadership for specific activities, is a child of Protestant churches. In fact, Christian Endeavor claims no small part in forming and improving the task force type of committee. It proves to be a means for using

effectively the abilities and efforts of individual lay members in a common cause. The idea provides excellent training. It represents fellowship, shared purposes and the spirit of democracy.

Together, in Christian Endeavor, we've discovered:

The committee chairman is at his best when he assigns definite work to each member, not attempting to carry out personally most of the work required.

The assignments are best made as the outcome of an informal meeting of all members of the committee, so that it is by common agreement that Tom becomes game leader at a party, Mary has charge of the refreshments, George directs publicity and Joan with helpers she recruits welcomes guests as they arrive and makes sure that all who participate become acquainted. (Such assignments will be shifted when the next event is being planned.)

Similarly a member serves within a period of years in different standing committees and on some special committees (chosen for short periods), which gives both individual and group the advantages of broadened skills and new ideas.

If a committee member is prevented, from time to time, in serving in his task force, we shall consider him responsible for locating and instructing a substitute. He can repay the obligation by assisting or substituting for that person on some later occasion.

The committee is supposed to keep minutes, account promptly for money received and expended, and report its activities to the society or unit in which it serves. Such accountability is a part of the trust that committee action represents.

A committee, usually through its chairman, passes on its experience and recommendations to those who are chosen for a similar assignment in the term following.

Committees are encouraged to join with one another in activities and projects that can be given a broad character. A missionary committee can assist a devotional group or the recreation committee in details of programs. The latter committee's picnic will be more meaningful as an event in Christian fellowship if your devotional committee is invited to provide for a closing period of hymns and short prayers.

JUNIOR CE MEETINGS The Quarterly for Juniors

Topics for NOVEMBER

- Nov. 2. The Near East Today. Isaiah 19:18-25.
- Nov. 9. Christians Are Different. II Corinthians 6:14-18.
- Nov. 16. "Count Your Many Blessings." Psalm 103.
- Nov. 23. "Thank You, Lord." Luke 17:11-19.
- Nov. 30. Getting to Know My Bible. II Timothy 2:15.

\$2.00 a year. Five copies to one address, \$8 a year. Ten copies to one address, \$13 a year. Single copy, 60 cents.

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Under 25? You Can Win Valuable Awards

Enroll as a Booster in the new CHRISTIAN ENDEAVOR WORLD Awards Program. Many valuable awards can be yours for securing new subscriptions to this helpful publication. For complete details write today to Miss Phyllis I. Rike, Editor, THE CHRISTIAN ENDEAVOR WORLD, 1221 East Broad Street, Columbus 16, Ohio.

C. E. Conventions And Conferences

OCTOBER

- 2-4—New Jersey, Paterson
- 11-12—Great Lakes Region, Winona Lake, Indiana
- 11-13—Ontario, Waterloo
- 31-Nov. 2—Southern Region, Montreat, North Carolina

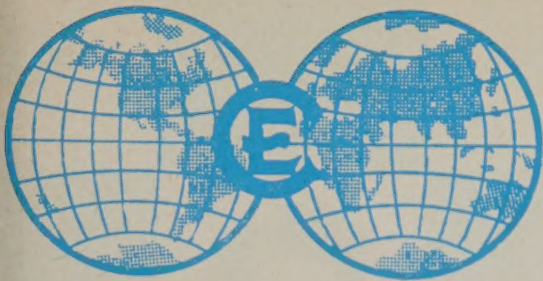
DECEMBER

- 4-7—Christian Endeavor Executives' Conference and Program Council, Columbus, Ohio

PROJECT YOUR INFLUENCE BEYOND YOUR LIFETIME

By placing the International Society of Christian Endeavor in your Will, your influence can be projected beyond your lifetime; and you can be a blessing to thousands of boys and girls who will benefit by the ministry of Christian Endeavor.

Consult your lawyer. For information write to Harold E. Westerhoff, General Secretary, International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio.



NEWS

from around the world

"Dr. Poling Answers" is the title of the new 15-minute weekly radio program featuring Dr. Daniel A. Poling, president of the World's Christian Endeavor Union and editor of CHRISTIAN HERALD magazine. The program was inaugurated August 31 and is heard each Sunday over 57 stations in 30 states and the District of Columbia. Check the radio schedule in your newspaper or contact your local station.



Jackie Robinson (right) is greeted by Cecil A. Jeffery on his arrival in Columbus, Ohio, in July to speak at the opening meeting of the General Convention on Christian Education of the A.M.E. Zion Church. Rev. George L. Blackwell and Bishop William J. Walls, denominational leaders and Christian Endeavor Trustees, also participated in the sessions which attracted over 2,000. Robinson called upon the youth to properly equip themselves by training and acceptance of the Christian faith in order to be able to take their place in the democratic way of life.

Dr. Oscar Bussey, president of the Scottish National Christian Endeavor Union, met with many Endeavorers in the United States and Canada this summer. He spoke at the Bowery Mission during the Citizenship Convocation in New York City. Later in July he was the featured speaker at a supper sponsored by the Chicago (Illinois) Union. Other contacts include a picnic supper in Hamilton, Ontario, where Mary Campbell, president of the Canadian Union, was chairman of the program, and a district rally at Dallas (Texas) in August.

Dr. Oscar Bussey (seated, center) is shown with members of the Chicago (Illinois) Christian Endeavor Union Cabinet. William R. Bonnema (standing, center of back row) is Chicago Union President. Note Scottish flag in background.



TALK BACK is something new in religious television programing. This new series, beginning October 1, has been produced by the Methodist Television Ministry. A "two-in-one" program, each of the 13 telecasts consists of a filmed drama plus a live presentation from the studio, using local people. It is suggested that groups view the half-hour program and then meet to continue the discussion. Program areas will include insecurity, civic responsibility, suffering, rearing children, prayer, knowing God's will, belonging and acceptance, guilt, and life's good and bad breaks.

Rev. D. Glanville Rees, past-president of the National Christian Endeavor Union of Wales, spent July and August in the Philadelphia area, addressing many church groups. He was privileged to participate in the Pennsylvania Convention. Mr. Rees is minister of the English Presbyterian Church in Llandudno, North Wales, a popular seaside resort.

November 23-29 is the date for this year's observance of Know Your America Week. Christian Endeavor societies and unions in the United States are urged to join with other agencies and organizations in their communities to observe this week. For information and a helpful manual write to Robert C. Ross, Citizenship Director of the International Society.



Photo by Mary Moffitt

Nelda J. Thomas (left) of Houston, outgoing Texas Union president, hands gavel to Carolyn Ann Arnold of Dallas, during state convention in Harlingen. Nelda is the fiancée of Robert C. Ross, Educational Secretary of the International Society.

Speak up for freedom! That's the invitation of Freedoms Foundation. Its 1958 program offers national awards in twenty categories of expression or activity. Last date for nominations is November 1, 1958. Write for free folder to Robert C. Ross, International Society of Christian Endeavor.

Christian Endeavorers around the world will celebrate Christian Endeavor Week 1959 from January 25 to February 1. The Christian Endeavor Week Packet containing many helpful items is now ready and may be secured for 50c from International Society. Write for special quantity rates.



A lakeside worship service early on Sunday morning is held several times during the summer by Endeavorers of the Senior Society at Belle Valley Presbyterian Church, Erie, Pennsylvania. The group is shown at Presque Isle State Park, with Frank Morrison leading in prayer. After the service the youth enjoy breakfast together, returning to the church for the usual Sunday morning services. Mr. and Mrs. Herbert Davies are sponsors.

More than 2,000 delegates attended the 13th annual Connectional Christian Education Congress of the A.M.E. Church this summer in Columbia, South Carolina. Cecil A. Jeffery, extension secretary of the International Society, was a conference leader.

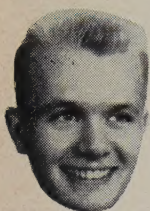
October 6-12 is International Letter Writing Week. Why not start now to correspond with a Christian Endeavor pen friend in another country? Names and suggestions may be secured through the International Society. The exchange of personal letters is a sure method to develop more friendly relations and better understanding among all people.

Oregon Union reports 1,028 delegates at their convention in Eugene this spring. The theme was "Not I, But Christ." Two hundred Juniors enjoyed a "Bible Tripnick" at their special convention session.

During October you can celebrate Protestant Press Month by boosting THE CHRISTIAN ENDEAVOR WORLD. Be sure everyone knows about this publication. A year's subscription costs only \$2, with special club rates available. Encourage the use of this official publication, the "Voice of Christian Endeavor."

High school Endeavorers enjoy calisthenics during devotional conference at Fukuoka, Japan, this summer. A very successful series of conferences this year is reported by Japanese leaders.





what about . . .

- Thousands of boys and girls who do not know Jesus Christ as their personal Saviour?
- Christian youth who must be trained as tomorrow's leaders?
- Millions of school children receiving no religious training?
- Startling numbers of juvenile delinquents?
- Hosts of young people who need help to cope with today's tensions and problems?

Here is **YOUR OPPORTUNITY** to do something about these urgent problems!

Invest in Christian Endeavor!

Share the special days of your life with Christ by dedicating days which have personal significance to the furtherance of His work. Commemorate anniversaries, birthdays and other special days by supporting Christian Endeavor's work for that day.

cost-for-a-day movement

The cost each day to operate the far-reaching ministry of Christian Endeavor international is \$200. Through annual memberships, half this amount is met. Friends of youth are needed who will support Christian Endeavor's ministry by subscribing 50% of a single day's operations.

For \$100 you can make certain that Christian Endeavor's world-wide ministry continues for another day. Why not select a day, or several days, of personal significance? Set aside a day in appreciation of what Christ has done for you or as a loving memorial to a dear one. Single out a birthday, an anniversary, or any day of personal importance. Let us know what day you wish honored in your name.

Enroll me in the Cost-For-A-Day Movement

I want to complete _____ days of operations of International Christian Endeavor at \$100 a day.

This gift is in recognition of . . .

- _____ My birthday on _____
- _____ Our anniversary on _____
- _____ A memorial for _____
- _____ Part of my debt to Christian Endeavor
- _____ Other (specify) _____

Here is \$_____. I will pay the balance in three quarterly payments.

NAME (Please Print) _____

ADDRESS _____

Street

City

Zone

State

I understand that I will receive an especially engraved metal membership certificate evidencing my participation in the Cost-For-A-Day Movement and qualifying me as a Supporting Annual Member of the International Society of Christian Endeavor with all rights and privileges of such membership, including an annual subscription to THE CHRISTIAN ENDEAVOR WORLD

Send to INTERNATIONAL SOCIETY OF CHRISTIAN ENDEAVOR, 1221 East Broad Street, Columbus 16, Ohio

For Christ and the Church...